

THE  
CRITICAL REVIEW.

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OCTOBER, 1803.

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ART. I.—*The Asiatic Annual Register, or, a View of the History of Hindustan, and of the Politics, Commerce and Literature of Asia, for the Year 1802.* 8vo. 13s. Boards. Debrett. 1803.

IN our account of the last volume of this work\*, we noticed the editor's promise of a more punctual publication in future; and promised, in turn, not to delay our account of his labours, as an annual volume is chiefly interesting, the nearer it approaches to the period of the recited events. We now fulfil our pledge; and, though we cannot so uniformly praise as we have done, we consider the work as interesting, and the compilation, on the whole, valuable.

The history drags its 'slow length along' with a tedious heaviness; and we greatly feel the want of a plan previously matured. We now accompany the Dutch in the early connexion of the United Provinces with India, and in their contests with the Spaniards and Portuguese, as well as with the native powers. The picture is by no means a pleasing one; but this is not the fault of the historian, who must relate events which have occurred, and reason on the effects of some of the worst passions which debase the human heart. It is, however, unpleasant to turn from the history of the peninsula, to the fortunes of adventurers in the eastern Archipelago, being once more left to take up the history of the Mogul empire in a distant volume; and, if the historian thus separate his narrative into Sibyls' leaves, to be joined as chance or fancy may afterwards direct—he must lose much of the fame which he would have acquired by a more compact and better connected account. Even the history of the Dutch attempts is not concluded; and, though our interest be sometimes excited by their eventful fortunes and unexpected changes, we are more often disgusted by the avarice, meanness, and dissimulation, of those mercantile adventurers. We find but little in this chapter that has not already been often detailed.

The chronicle reaches to April 1802, and comprises the

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\* See our last volume, p. 144.

events of Bombay, Madras, and Bengal, in separate sections. Many of the parts might have been greatly curtailed, particularly the law and criminal reports: yet, to those for whom the work is chiefly designed, the more extensive details will probably not be without their interest. The civil appointments, the births, marriages, and deaths, follow. The appendix to the chronicle contains some important letters, and two or three criminal trials too minutely compiled.

The State-Papers, particularly the excellent minute of the marquis Wellesley respecting the establishment of a college at Calcutta, and the education appropriate to the servants of the company, are in many respects highly important. Indeed, they appear in a great measure, if not fully, to justify the warm language of the preface.

‘ Our readers will peruse the political and commercial occurrences of Asia, during the year 1802, with great satisfaction. They will observe the extensive influence which the British government possesses in that quarter of the globe, and the salutary purposes for which that influence is exercised. The public events of the year, and the important state-papers which we have inserted, abundantly shew, that the British government, acting on the soundest principles of political expediency, employs its authority in preserving tranquillity amongst neighbouring nations,—in rescuing the peasantry of the provinces under its protection from the wasteful domination of despotism,—in promoting the happiness of its own subjects, by administering to them their ancient laws, softened and purified by the mild spirit of English jurisprudence, and by securing to them the full fruits of their patient industry;—and, finally, in endeavouring to extend to the mother country all the advantages flowing from the vast stream of commerce, of which that industry is the inexhaustible source. This situation of affairs is the natural result of that comprehensive and generous system of policy, which it has been the glory of marquis Wellesley to adopt and pursue, and which has established his character as a statesman, by the truest and noblest evidence, the universal prosperity of the people whom he governs.’ p. vi.

One part of these state-papers merits some degree of animadversion; but to examine the subject at length would perhaps be improper, as, in a moment of more leisure, it is seemingly designed to be brought before the house of commons—we allude to the transactions relative to the nabob of the Carnatic.—From a fair consideration of the papers before us, we cannot conceive that eastern hyperbole and extravagant compliment will explain all the expressions introduced. Hostile intentions are, in every part, sufficiently obvious; and, though this be in a great degree *ex parte* evidence, and of course suspicious, some very strong facts are requisite, on the other side, to establish the innocence of the late nabob. We profess, however, not to give a decided opinion, which would indeed be, in every view, impro-



per. 'Accounts presented to the House of Commons from the East-India Company respecting their annual Revenues and Disbursements,' with the late definitive treaty of peace, conclude this department of the work. The supplement to the state-papers contains the proceedings in both houses of parliament on motions for the production of the 'instructions' and 'correspondence' relative to the assumption of the Carnatic, and the deposition of the late nabob. The proceedings in parliament relative to India affairs, and the proceedings at the India-house, are apparently detailed with great clearness and impartiality.

These annual collections fill a great part of the volume, whence the other departments are necessarily short, and, in many respects, less important than those of the preceding volumes. The first offers 'Some Account of the Life and Adventures of Jelaleddin, Sultan of Khoarazm.' This narrative is compiled from the works of d'Herbelot, La Croix, and Abuguzi Kahn; and the events are varied and fluctuating; sufficiently so, indeed, to rival romance, were not such sudden alterations, from the depth of despair to the height of prosperity, common in the east. One of these changes we shall transcribe.

'A Persian poet describing this action, says of him: "When his lance was raised, the bravest was obliged to lower theirs; when the weight of his arm fell, there remained an everlasting mark; he broke the helmets on the heads of the warriors, as another would break things the most fragile; he tore to pieces coats of mail, with the same facility with which another would tear the cloth which covers them."

'All this valour, however, could not have saved him from perishing; for he had, as may be said, as many soldiers to combat, as there were grains of sand on the shore of the Indus; and the combat could not even have lasted as long as it did, had not Genghiz Khan, who wished to take the sultaun prisoner, ordered his soldiers not to touch his person. Jelaleddin was going to make one last effort with seventy horse, which were all that remained of his army; and just as he was throwing himself into the thickest of the battle, he was stopped by Agaz Mulk, his nephew, who taking hold of the bridle of his horse, repeated the following verses.

"Do not engage yourself rashly amongst those who surpass you so much in number:

"For you will be accused of folly, like unto one who strikes the edge of a razor with his fist."

'At these words the sultaun turned his horse, and, having gained an eminence of difficult access, he took leave of his children, and plunged into the Indus, with the bravest of his soldiers who would not abandon him. He swam boldly across this wide river, in the sight of Genghiz Khan, and all his army, who shot a number of arrows at him without once wounding him. The Tartars were going to follow him across the water, but Genghiz Khan prevented them.

'When the sultaun had passed the great current of the river, he was obliged to go a considerable way further to find a part of the

shore which he could ascend, the banks of this river being almost every where very high: at last he landed safely, and spread his clothes and the trappings of his horse in the sun to dry: he then had time to observe that the Tartars were pillaging his camp, and particularly the harem, (which is the place where the women are kept,) and that Genghiz Khan was biting his fingers with vexation that the sultaun had escaped him.

' This conqueror, however, did not the less admire the great courage of the sultaun; but turning to his children he spoke these words: "There is a son worthy of his father! happy is he who has such children!" A poet says of him: "One has never yet seen a man of his stamp in the world, and one has never yet heard of one like him in past ages. He was as formidable as a lion in the field, and he was not less terrible than a crocodile in the water."

' This memorable action of Jelaleddin's happened in the year of the Hejirah 618; (A. D. 1221.) There were but seven of his people saved with him; all the rest were either drowned or killed by the arrows of the Tartars in that famous passage. He, however, with only these seven men began collecting troops together, and at the end of two years made head with a powerful army, with which he invaded Hindustan, and subjugated the greatest part of the provinces of Lahore and Moultan. This fact is confirmed by Ferishta. When he heard that Genghiz Khan had repassed the Gihon with his Moguls, and that he had taken the road to Tartary, he repassed the Indus, and re-entered Persia, the year of the Hejirah 621, by the southern provinces of Katzan, and of Makran.' P. 2.

Jelaleddin was a Mahometan, a severe persecutor of the Christians, who seem to have been numerous among the Tartar nations.

' The Account of the Ranah of Gohud' relates more nearly to our own æra. He was an ally of the English in the Mahratta war, under the government of Mr. Hastings: but his history is not important.

The character of the Sieks is taken from the travels of Forster, and the observations of colonel Polier. We have often noticed that turbulent independent tribe, and shall add an extract or two, to introduce them more fully to the acquaintance of the English reader, as, should ever India be invaded from Persia, they must act a very distinguished part.

' From the spirit of independence so invariably infused amongst them, their mutual jealousy, and rapacious roving temper, the Sieks at this day are seldom seen co-operating in national concert; but actuated by the influence of an individual ambition or private distrust, they pursue such plans only as coincide with these motives. An example of their forces being engaged in opposite interests, has been noticed in the case of Mhah Sing, who succoured the rajah of Jumbo, against the Siek party who had invaded his country. Before the chiefs of the mountaineers country, at the head of the Panjab, were reduced to a tributary state, severe depredations were committed on them by the Sieks, who plundered and destroyed their habitations, carried off



the cattle, and, if strong and well-formed, the male children, who were made converts to the faith of Manock. But since the payment of a fixed tribute has been stipulated, which does not amount to more than five per cent. on the revenue, the mountaineers are little molested, except when the Sieks have been called in to adjust their domestic quarrels.

‘The extensive and fertile territories of the Sieks, and their attachment and application, in the midst of warfare, to the occupations of agriculture, must evidently produce a large revenue. The districts dependant on Lahore, in the reign of Aurungzebe, produced, according to Mr. Bernier, a revenue of two hundred forty-six lacks and ninety-five thousand rupees; and we are naturally led to suppose, from the industrious skill of the Sieks in the various branches of cultivation, that no great decrease of that amount can have taken place since the Panjab has fallen into their possession.’ P. 10.

‘The discordant interests which agitate the Siek nation, and the constitutional genius of the people must incapacitate them, during the existence of these causes, from becoming a formidable, defensive power; nor are they invested with that species of executive strength which is necessary to advance and establish a distant conquest. In the defence and recovery of their country, the Sieks displayed a courage of the most obstinate kind, and manifested a perseverance, under the pressure of calamities, which bear an ample testimony of native resource, when the common danger had roused them to action, and gave but one impulse to their spirit. Should any future cause call forth the combined efforts of the Sieks to maintain the existence of empire and religion, we may see some ambitious chief, led on by his genius and success, and absorbing the power of his associates, display from the ruins of their commonwealth the standard of monarchy. The page of history is filled with the like effects, springing from the like causes. Under such a form of government, I have little hesitation in saying, that the Sieks would be soon advanced to the first rank amongst the native princes of Hindustan, and would become a terror to the surrounding states.’ P. 12.

The account of the Jauts is not interesting to the English reader; and the character of the Malays, by Mr. Elmore, who had ‘a constant intercourse with them for upwards of sixteen years,’ does not add greatly to our knowledge, though it confirms, in many particulars, former descriptions.

‘The Character of the Inhabitants of the Maldivé Islands, on the South-East of the Peninsula of India, by a Gentleman who has visited them,’ offers nothing peculiarly interesting. The inhabitants, though rude, are described as brave, resolute, dexterous in the use of their weapons, prudent, clever, and discerning, in the affairs of life, expert in manufactures, and skilled in astrology. Distinct trades are carried on in the different clusters of islands; which renders communication between them very frequent.

‘An Account of the various Habits and Customs of the Ja-

panese, from Thunberg's Travels,' and the 'Character of the Chinese,' from the abbé Grosier's work, have been long since published; and a notice of the different volumes has occurred in our journal. The account of the life of Lally, by the viscount de Vaulx, is to be found in the viscount's history of St. Domingo. These circumstances should have been mentioned by the editor: in their present form, they appear as original communications.

'An authentic Account of the late Admiral Boscawen, during the Time he commanded in the Coromandel, and of the Transactions of the Fleet and Army under his Command,' is very interesting: it contains, however, no novelty, though we cannot point out the work from which it is taken. The authentic memoir of colonel Ironside is new, and 'written by a friend of that gentleman.' The colonel appears to have been an excellent officer, well acquainted with the eastern languages, and possessed of no inconsiderable knowledge on very different subjects. The editor, from gratitude, should have added the assistance afforded by this gentleman to the last volume of his Register.

'An authentic Account of the Life and Character of the late Robert Orme, Esq., Historiographer to the Honourable East-India Company.' We have read this life with peculiar satisfaction, and can pronounce it to be an able and impartial account of a very intelligent and excellent man. To Mr. Orme the nation was indebted for the services of lord Clive, as, by his influence, he was raised to the command of the Bengal army, when the nabob had captured Calcutta. Lord Clive and Mr. Orme were not, however, afterwards intimate; and the latter remarked, with a peculiar and expressive *naïveté*, 'Lord Clive travels post through the world, changing his horses every stage.' Another terse remark merits notice. Speaking of Johnson's Tour through Scotland, he observed that it was a most valuable book. 'Besides extensive philosophical views, and lively descriptions of society, it contains,' he added, 'thoughts which, by long revolution in the great mind of Johnson, have been formed and polished like pebbles rolled in the ocean.' We shall add the editor's very discriminated and comprehensive character of Mr. Orme.

'Mr. Orme was somewhat above the middle stature, and his countenance expressed much shrewdness and intelligence. In his personal habits he seems not to have had any striking peculiarities. His general manner was sensible, easy, and polite. Of the qualities of his heart, those who knew him long and intimately, talk very highly. He was zealous in the service of those whom he really loved: but as it was not his custom to make professions of friendship, his acts sometimes surpassed expectations. His powers of conversation, as we have already shown, were very considerable; and such was the extent of his



knowledge, the readiness of his thoughts, and the facility of his expression, that he generally illustrated in a pleasing, often in a forcible manner, whatever subject he talked on. Ancient literature was one of his favourite topics; and he conversed on it with no common degree of learning and critical exactness, without any sort of pedantry or affectation. He loved to talk of music and painting, and was a good judge of both.

‘With respect to his intellectual character, it would appear, from his life as well as his writings, that the principal features were good sense, sagacity and judgment. These qualities were assisted in their operation by an active spirit, a solicitous curiosity, and a cultivated taste. A mind thus constituted, readily acquired that power of combining circumstances in lucid order, and of relating them with compressive force, which distinguishes the writings of Orme. Few historians have connected the events of their story with more perspicuity, or related them with more conciseness. If he is sometimes minute, he is never redundant, and never tedious. Every incident is so distinctly stated and clearly arranged; every new nation, or individual, is introduced with so compendious an explanation; all the observations arise from the facts with so much propriety, and are in themselves so forcible and just; and the general style has so much simplicity and terseness, that every reader of discernment and taste must feel a strong interest in perusing his history. It is not indeed illumined with philosophical views of society, or manners, or civil institutions, or arts, or commerce; nor is it adorned with any fine delineations of character; but it is nevertheless a work of great merit, and must continue to hold a high place in the second rank of historical compositions.’ P. 54.

The last article is entitled ‘An authentic Account of George Thomas, an Irish Adventurer in India.’ It is, indeed, a singular narrative. He was, as is stated in the title, a native of Ireland, ran away from the ship in which he was a cabin-boy, on the Coromandel coast, served as private soldier in the nizam’s army, married the begum of Somroo, and became a powerful chief. He had, at one time, under his command, 10,000 infantry, 1000 cavalry, and 50 pieces of cannon.

“In one of his letters he proposes that we shall attack the Seiks; and he says, that these people are the enemies both of the Mahrattas and the English. All he desires is, that our government will request the Mahrattas not to assist the Seiks. He wants no money, no arms, no troops; and he engages, in three years, to deliver to the company his own army, and all that country called the Punjaub, yielding a revenue of two crores of rupees per annum.—He will only require to be paid for his cannon. His ambition is to serve his country, and it is by this means he can do it.

“The plan may be thought wild and impracticable by those unacquainted with the Siek nation and with Thomas. With the former I have done all I could to get acquainted; the latter I believe to be equal to any thing possible to be performed, and I am fully convinced he will accomplish all he has promised, if the Mahrattas will not interfere.” P. 56.

It is added that our government cannot interfere, but that the marquis Wellesley wishes him success. Thomas was at last betrayed and vanquished; but, by the capitulation, he received 50,000 rupees for his fort, and was permitted to carry off his own baggage.

Of the 'Miscellaneous Tracts,' the first is 'An Account of the Tea-Tree,' by Mr. Pagou, or rather a description of the methods of preparing the leaves. It is the only very distinct statement we have seen, and is very probably accurate.

'The Account of the Hindu Method of cultivating the Sugar-Cane, and manufacturing Sugar and Jagary in the Rejmundry District,' is less interesting, and incapable of abridgement. The author is Dr. William Roxburgh, who endeavours to show the great advantages that may be derived from increasing this branch of agriculture, and improving the quality of the sugar.

Lieutenant Comyn's 'Description of the Countries on the Malabar Coast, ceded to the English by the Treaty of Seringapatam in 1792,' affords a pleasing prospect of increased produce, and increased happiness to the inhabitants.

Borneo, the largest island in the world, except Australasia, has seldom been visited; and the short account of it by Mr. John Jesse is of course interesting.

'The Borneians who inhabit the sea-coast are Mahomedans, and, as they say, are originally an emigration from Jehore, but are ignorant of the chronology; they extended their dominions over these coasts, Palawan, Manila, and other parts of the Philipinas; and even Sooloo, as Mr. Dalrymple observes, was formerly a part of this empire. From these extensive conquests, and the unconnected traditions I have had from them, I am inclined to think they were originally a warlike people; but, as most other empires, when arrived at a pitch of grandeur, have generally declined to nearly their original state, from a want of that vigorous and active government which is so essentially necessary in supporting all acquisitions obtained merely by force of arms, so appears to be the case with that of Borneo; and I am the more convinced of it, from that entire indolence and inactivity I found them immersed in, on my arrival, being totally degenerated from that courage and enterprize which seems to have marked the character of their roving ancestors, and deprived of their influence, in all their former dominions situated to the northward of Borneo.

'From what I have been led to say relative to this state, it may be seen they are enervated and unwarlike; added to which, they seem to be envious of the private property of each other to a great degree; but, on the other hand, I have found them fair in their dealings; cool and deliberate in their resentments, even where the object is in their power; candid in their intentions; strangers to what we call the world, although not deficient in the innate faculty of the understanding, as they seem to have in great perfection such mechanical arts as are met with in these countries, particularly in the foundery of brass



cannon, wherein they excel all the Asiatics I have seen on this side, or have heard of on the other.' P. 18.

They appear, however, to be constant in their attachments; and the country would admit of advantageous settlements. The tribe of Idaan, or Mooroots, are said to be the most abandoned idolaters, who think their future happiness depends on the number of their fellow-creatures that they may have killed in this world.

Some curious letters from sir Thomas Roe, during his residence at the court of the Mogul emperor Jehangeer, in the years 1615 and 1616, are next inserted, but offer nothing that requires at this time our notice; and these are followed by 'A Disquisition on the Property in the Soil,' from Mr. Colebrooke's Translation of the Digest of Hindu Law. An article 'On the Population of Bengal' is original and curious. The author renders it highly probable that Bengal and Bahar contain thirty millions of inhabitants. 'The present State of Husbandry in Bengal;' the 'Observations on Property in the Soil, Rents, and Duties; Tenures of Free-Land, and of Lands liable for Revenue;' and 'The Profits of Husbandry in the Province of Bengal,' by the same author, merit attention. From the first of these we shall extract some useful observations.

'The want of capital, employed in manufactures and agriculture, prevents, in Bengal, the division of labour. Every manufacturer, every artist, working for his own account, conducts the whole process of his art from the formation of his tools to the sale of his production. Unable to wait the market, or anticipate its demand, he can only follow his regular occupation, as immediately called to it, by the wants of his neighbours. In the intervals, he must apply to some other employment in immediate request: and the labours of agriculture, ever wanted, are the general resource. The mechanic finding himself as fully competent, as the constant cultivator, to the management of common husbandry, is not discouraged from undertaking it at his own risk. Every labourer, every artisan, who has frequent occasion to recur to the labours of the field, becomes a tenant. Such farmers are ill qualified to plan or conduct a well judged course of husbandry, and are idly employed, to the great waste of useful time, in carrying to market the paltry produce of their petty farms.

'If Bengal had a capital in the hand of enterprizing proprietors, who employed it in husbandry, manufactures, and internal commerce, these arts would be improved; and, with greater and better productions from the same labour, the situation of the labourers would be less precarious, and more affluent; although the greatest part of the profit might rest with the owners of the capital.

'Capital is certainly not less deficient to the internal commerce of Bengal, than to manufactures and agriculture. The small capitals now employed require large returns. Blessed as Bengal is, beyond any country, with an extensive internal navigation, the want of roads (though a great evil) would not sufficiently account for the very li-

mitted intercourse of commerce at present existing. But the large profits, which small capitals require, explain the want of intercourse.—This conspires with the deficiency of capital in manufactures and husbandry to depress Bengal: for in agriculture particularly, which is the basis of prosperity to a country, the want of capital is a bar to all improvement. Under a system of government which neither drained its wealth, nor curbed rational enterprize, Bengal could not fail to revive; the employment of capital in husbandry would introduce large farms; and from these would flow every improvement wanted; and which must naturally extend from husbandry into every branch of arts and commerce.' P. 52.

We should have enlarged further on these curious articles, had they been more generally interesting.

'A View of the political State of Bengal, comprehending an Examination of the English Government and Policy in that Country, previous to the Year 1780, by Gholaum Hossein Khan,'—an author mentioned in our review of the third volume of the Register, taken from his historical work, entitled, *Seir Mutakharin*, or a View of modern Times—contains an account of the political system of the Indian, or Mohammedan, monarchs, and the errors of the English government in the earlier periods.

Mr. Elmore's 'Account of the Trade of Siam' is selected from the 'Mariner's Directory and Guide to the Trade and Navigation of the Indian and China Seas.' The country, from this description, appears rich and fruitful to an astonishing degree.

'An Account of an Explosion of a Meteor near Benares' has been already the subject of our examination, in the review of the Philosophical Transactions for 1802, whence it is taken. M. Garonne's work, just published, furnishes a good narrative of the India Company of France; and this is the last article of the department.

In the correspondence with the editor, we find a recent instance of the abject superstition which leads the Hindu wives to perish on the funeral pile of their husbands. Two wives of the same husband sacrificed themselves in 1802, notwithstanding every effort made to dissuade them from the attempt by the English government, and their own relatives.

Mr. Gilchrist communicates the epitaph on Tippoo Sultan, of which we shall add his translation.

'When Tippoo vowed to raise the crescent's fame,  
And on the holy war Fate seemed to frown;  
He, sultaun-like, preferred a deathless-name,  
And left an earthly—for a martyr's crown.

'Mark here the date of that exchange below,  
Sealed by his blood in Saunher's brilliant lines;  
Whence future ages shall admiring know,

"A heavenly star, our faith's defender shines." P. 130.



We may, with the author, admire the generosity of the conquerors, who have allowed this epitaph to be affixed to the wall of his mausoleum, but cannot commend their policy. The blood of 'martyrs' is the seed of heresies, as well as of the church.—'A few Observations on Persian Poetry,' and 'A Translation of the Seventh Chapter of the Dibajeh,' conclude this part of the work.

In the poetical department, among the translations from the Persian, we meet with almost the only gazel of Hafiz which has not already appeared, either in English or Latin, in prose or verse: it is the following.

- ' Arise, arise, my Hebe rise,  
Cast earth upon each care and pain:  
Give me a bowl, and with thine eyes,  
Expel Misfortune's gloomy reign.
- ' What though these prudes malign our fame,  
In fame like their's we seek not bliss:  
Drink deep, my girl, and drink a shame  
To ev'ry wretch who rails at this.
- ' They scoff me if by sighs I show  
The flames, my lips shall ne'er reveal:  
Because their breasts from high to low,  
Are worthless of the pains I feel.
- ' These hallow'd pains then let me keep,  
From such a source their fountain flows:  
And yet a while my sorrows sleep,  
To think from whence my sorrows rose.
- ' For, ah! what cypress can compare  
Its stature with a form like thine?  
Its graceful branches waving fair,  
Strive for the palm it must resign.
- ' Hafiz, have patience, still you say,  
Lovely but dilatory maid:  
My breast has learnt but to obey,  
Its toils may yet be over paid.' p. 146.

The books reviewed are, Colonel Capper's Observations on the Winds and Monsoons—The Persian Moonshée, by Mr. Gladwin, published for Debrett in 1801—The Bakhtyar Naméh, translated by sir W. Ouseley, published also in 1801—a curious work, published in Paris, translated from the Sanscrit, by Anquetil Dupéron, entitled *Oupnek'hat*—'The Secret to be concealed'—of which we hope to give an account in our next Appendix: it is very rare even in India. The other works noticed are the sixth volume of the Asiatic Researches—Essays by the Students of the College of Fort William in Bengal—

Mr. Gilchrist's New Theory and Prospectus of Persian Verbs—  
and M. Lebedeff's Grammar of the pure and mixed East-Indian  
dialects.

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ART. II. — *Transactions of the Royal Irish Academy, Vol.  
VIII. (Continued from p. 401, of our last Volume.)*

' XII. OBSERVATIONS on Calp. By the Honourable  
George Knox, M. R. I. A.'

Calp is the black quarry-stone of Dublin, placed, by Mr. Kirwan, among the argillaceous stones; and indeed its physical external characters fully justify the conduct of that very able naturalist. On chemical analysis, however, one hundred grains are found to contain sixty-eight of lime, and eighteen of flint: the clay amounts only to seven and a half; the carbon and bitumen to three grains, with a small portion of iron and water. Mr. Knox adds, at some length, his reasons for supposing that the iron is oxygenated, and that a part, at least, of the colouring matter is from carbon and bitumen; and they appear sufficiently satisfactory. Some little azotic gas was obtained, which the author suspects may have arisen from the animal matter, to which the origin of the lime-stone was probably owing. Near Lucan, also, is a boiling well which affords much azotic gas. An analysis of the Lucan water is added, which, in a gallon, contains eleven and a half grains of carbonat of lime, nineteen and a half of carbonat of soda, eight of sulphur, two of muriat of soda, and three-fourths of carbonat of magnesia.

' XIII. On the Orbits in which Bodies revolve, being acted upon by a centripetal Force varying as any Function of the Distance, when those Orbits have two Apssides. By the Reverend J. Brinkley, A. M. Andrews' Professor of Astronomy in the University of Dublin.'

This masterly paper is incapable of abridgement.

' XIV. Observations and Experiments undertaken with a View to determine the Quantity of Sulphur contained in Sulphuric Acid; and of this latter contained in Sulphates in general. By Richard Chenevix, F. R. S. and M. R. I. A.'

In a paper presented to the Royal Society on some arseniats of copper and iron, Mr. Chenevix had occasion to observe that the proportion of sulphur was very unequal; and this was found to be owing to a partial oxydation and acidification of the radical by means of the nitrous acid employed to dissolve the ore. Having, then, found the quantity that remained untouched, the rest was to be sought in the liquors that had washed the precipitates. The difficulties which attend this investigation, and the numerous corrections requisite, must be sufficiently obvious to every chemist. They are here stated at some length; but we



cannot follow the arguments minutely. One hundred parts of calcined sulphat of lime appeared to contain fifty-seven of lime, and forty-three of sulphuric acid; and seventy-one and a half of sulphur, combined with thirty-eight and a half of oxygen, form one hundred grains of real sulphuric acid. The proportions found, by Thenard, of barytes and acid in the sulphat of barytes—viz. 74.82 and 25.18—come very near our author's results.

‘ XV. Meteorological Observations made at Londonderry in the Year 1800. By William Patterson, M.D. and M.R.I.A.’

The highest point of the barometer was 30.49 inches in July; the lowest 28.85 in January: the mean 29.82+. The thermometer was 81° in July, and 28° in December: the mean 49.75+. The mean heat of April was 49°. De Luc's hygrometer was, in December, 52 $\frac{1}{2}$ , in August, 30 $\frac{1}{2}$ . The rain amounted to 29.226+. April, October, and November, were the most rainy months; next to them January, August, and September: the driest February and March. The prevailing winds west and north-west. Some curious observations on the weather of Ireland, made 150 years since by Dr Boate, are added, with corresponding remarks; but the whole would detain us too long. One passage we shall select.

‘ One observation more from Dr. Boate, I cannot refrain citing, because it relates to the salubrity of the air of this island, which, if it were as exempt from wet as it is from cold, he protests, “ would be one of the sweetest and pleasantest in the whole world, and very few countries could be named, that might be compared with Ireland for agreeable temperateness.” To demonstrate the salubrity of the climate, and to shew that the healthiness of the inhabitants is not owing to “ any peculiar quality of their bodies, but proceedeth from some hidden property of the land and the air itself;” he adduces two facts: “ First, in that strangers coming to Ireland do partake of the same exemption; and, as long as they continue there, are as free of those evils, from which that climate is exempt, as the Irish themselves.”—“ Secondly, in that the natives, born and brought up in Ireland, coming into other countries, are found to be subject unto the same diseases as other people.” He adds, that even when military bodies, composed of strangers, and liable to the severe diseases generally incident to an army, were seized with such diseases, their origin was traced to errors in the use of the non naturals, not to any peculiar fault in the air of the country.—In what measure this last observation is corroborated by succeeding facts, I am not qualified to decide, our data being yet insufficient for the purpose of conclusive calculation; but, if we were allowed to reason on the point, we should say, that since the air was free from the species of vitiation which, in most other countries, occasions that trying sickness, called *seasoning*, at a period so far back as one hundred and fifty years ago, when the island was in a state vastly waste and uncultivated, compared with its present situation, may we not now ascribe to it at least an equally be-

nign disposition, or rather a superior one, arising from the improved and spreading culture of the land?' p. 257.

The causes of the mild winters of Ireland are next considered, and are investigated with some ingenuity, but a little too theoretically. The last causes are the true, and almost the only ones—the vicinity of the Atlantic, the gulf stream from the coast of Florida, and the want of high mountains; to which should have been added the prevailing winds from the west. The concluding observations on the importance of meteorological observations are excellent.

'XVI. Of the Variations of the Atmosphere. By Richard Kirwan, Esq. LL.D. F. R.S. and P.R.I.A.'

This very extensive and valuable paper is itself a volume, and consists of 238 pages. The president also seldom indulges a diffuse style; his observations are always peculiarly comprehensive and concise. The object of his paper is thus shortly explained in the first paragraph.

'The variations of the known properties of the atmosphere, *viz.* of its state of moisture or dryness, and its disposition to admit, retain, or dismiss the watery fluid, its temperature, gravity, elasticity, and electricity in different seasons, and frequently in the same season, and in different years, in the same or in different latitudes, at the same or at different distances, whether vertical or lateral, from the oceans separating the two continents that form the solid mass of the globe, as well as on those oceans themselves, and the currents which from different points with more or less permanency agitate the whole atmospheric mass, form, together with the investigation of their causes, the principal objects of meteorological science.' p. 269.

The obstacles which have obstructed the progress of meteorology are next detailed, as well as the means by which many of these have been obviated. This forms a concise, but instructive discussion; and we then proceed to the subject of the memoir.

Moisture in the atmosphere may be considered as rising into it, subsisting in it, or descending from it. The first has the priority in our author's examination; and he treats of evaporation as produced—rather perhaps influenced—by 'heat,' 'affinity to the air of the atmosphere,' 'agitation,' 'electricity,' and 'light.' In the first section, *viz.* on evaporation as influenced by heat, Mr. Kirwan speaks of the cause of evaporation, and prefers the system of Dr. Halley, *viz.* the solution of water in air, to the more modern doctrine of decomposition. We suspect, however, that he does not consider the question in its most extensive view. In many cases, undoubtedly, the solution takes place, and the water in the air can be recovered; but he should have reflected that the air, in summer, gives no water to the deliquescent salts; and yet, within an hour, the most



closely confined air will be found highly saturated with sensible moisture. It was never the intention of the supporters of the modern system to exclude the ancient, but to show that it was not applicable to every change. The other circumstances which relate to the influence of heat are detailed with great perspicuity; and the modern experiments are brought forward very advantageously, by their being in this way connected. We may just remark that Mr. Kirwan considers evaporation to take place readily and copiously *in vacuo*; but that the confinement of the air, and its quick saturation, check the progress in a short time. Could the saturated air be removed, a rapid evaporation would continue.

The second cause of influence is 'affinity,' which we have called, with De La Saussure, hygrometric affinity. The subject is explained in our review of De La Saussure's work; and it is with some pride, though with regret, we add, that, in our journal alone, has the subject been illustrated in the English language, before the publication of the present volume. Mr. Kirwan engages in it at some length; and his remarks are equally interesting and judicious; too minute, however, to admit of abridgement, had not the inquiry engaged previously our attention.

The influence of the wind on evaporation, as producing agitation, is well known; and Mr. Smeaton's table of its velocity is re-published from the Philosophical Transactions. About eighty-five feet in a second is the most violent storm that will admit of being accurately measured; which is at the enormous rate of more than fifty-eight miles in an hour. A gently pleasant wind passes at the rate of from four to five miles in the hour. Wind that moves about forty feet in a second—about twenty-seven miles and a half in a hour—triples the quantity of evaporation that would take place in calm air. Light and electricity are known to influence evaporation, though we scarcely know by what means, unless, as has been lately hinted, electricity is only light combined with hydrogen.

In the fifth section, on the joint action of these several causes, our author adduces a few of M. Achard's observations from the Berlin Memoirs, with his own remarks, as the only ones undertaken by means of accurate instruments, and with a view to the different causes that influence evaporation. Some of the remarks we shall transcribe.

'It deserves also to be remarked, that though Saussure never found the air in Switzerland drier than XL. and frequently at XCV. or even saturated, yet Achard, at Berlin, during the years 1788 and 1799, never found it moister than LXX. generally between L. and LX. and frequently at XL. and once even at XXXII. Berlin stands on a sandy soil. The mean height of the barometer is 29.84 inches, and consequently its height over the level of the sea is about one hundred and forty feet, its distance from the Baltic one hundred and twenty

miles, whereas Geneva stands on the border of a great lake. The mean height of the barometer is 28,77 inches, and consequently one thousand and ninety-one feet above the level of the sea, (others deem it one thousand two hundred and twenty) and about two hundred and twenty-five miles distant from the Mediterranean. The air in mountainous countries is known to be much moister than that over flat countries.

‘ During the seven last months of the year 1785, and the seven first months of 1786, I made daily observations, and never found the hygrometer to stand lower than LXV. and that was on the 22d of April 1785, barometer 29.97, thermometer 56°, wind NW. moderately strong. The usual state of the hygrometer was from LXXV. to XC. and often still higher.

‘ The greatest loss by evaporation which I ever observed in one hour, from my atmedometer, was forty-five grains, its surface was 25,23 square inches, and it contained 23.13 cubic inches of water, barometer 30,00 inches, thermometer (which I always keep shaded from the sun) 68°,5, hygrometer LXXIX. initial heat of the water 66°, final 64°, wind E, moderately strong; and the smallest loss in one hour was two grains, but frequently I could perceive no loss during the first hour, and sometimes some loss during the first, scarce any during the second, the water being frozen.

‘ Thus on the 1st of March 1785, barometer 30.15, thermometer from 23° to 25°, wind N. initial heat of the water 32°, final 32°, but frozen hard, it lost five grains the first hour and one on the second hour, while frozen. The quantity of water in a cubic foot of air I found by sulphuric acid to be 5.4 grains: I had then no hygrometer, but by Saussure’s table it could not be far from saturation. But I have frequently observed a loss of from six to eight grains during the first hour, thermometer 26°, and even six grains, when frozen, when the atmedometer was fully exposed to the open air. But during foggy and calm days there was often no evaporation. Including every variable circumstance, I conclude the hourly evaporation at 32° may be estimated at four grains, and at 45° at ten grains, at 50° at twelve grains, at 55° at sixteen grains, at 65° at twenty grains, and at 75° at twenty-six grains, at a mean throughout the year, in countries where the mean hygrometrical height is LXXXV. and storms not very frequent. Hence we may calculate the annual evaporation from masses of water in countries whose mean annual temperature and hygrometrical state and agitation by tempests is known. This circumstance, however, has not hitherto been sufficiently attended to, nor consequently even approximately determined.’ p. 317.

In calculating the annual evaporation in London, our author finds, that, when the water is returned in rain, it would produce about 15.76 inches in altitude—about the quantity that falls in this metropolis in the driest years. Some other remarks on this subject are important, and particularly the observation that evaporation from moist earth is more copious than from water. With respect to the cold produced by evaporation, we shall transcribe our author’s conclusions from his experiments.

‘ Hence we see, 1°. That when the temperature of the air is from



75° to 80°, and during a calm, the cold produced in water in five minutes is from 8° to 12°, even though the rays of the sun be intercepted :

‘ 2dly, That during the gentlest breeze from the south the cold is diminished, but if from the north or east, it is increased :

‘ 3dly, That where the temperature is from 65° to 75°, the cold produced is from 5° to 8° :

‘ 4thly, In temperatures from 53° to 65°, the cold produced is from 3° to 5°.

‘ 5thly, It is plain that the cold produced is proportioned to the quantity of evaporation in a given time ; when this quantity is very small, as twelve grains per hour, or one grain in five minutes, as in temperature 50°, in such circumstances the cold produced is scarcely perceptible ; but if the water be exposed to a current of air, and this air unsaturated, the cold may be more considerable.’ P. 325.

From another experiment it appears that 3.6 grains of water dissolved in a cubic foot of air in sixteen minutes, under the circumstances stated, cool it one degree.

The second chapter is on the state of vapour subsisting in the atmosphere. In this case Mr. Kirwan is obliged to admit that water may subsist in the air not dissolved, as clouds were observed three or four hundred toises above Chirumboracho, consequently more than four miles and a quarter above the level of the sea. The water, however, in this state must have been in the form of vesicular vapour, which requires a strong charge of electricity ; and it is not easy to say to what height this may not ascend, as it is limited only by the height of the atmosphere, and, in rarity, may accommodate itself to that of the stratum in which it is found. Mr. Kirwan calls it *pure* vapour, and thinks that it may commence at 25 (*viz.* at the height when the mercury in the barometer sinks to 25) : it is at least copious at 20. In this part of the inquiry the president considers the subject of latent heat, the boiling point of water at different elevations, and the expansions of dry and moist air, illustrating it by tables both of curiosity and use. We cannot follow these minute particulars, but shall add some remarks of utility.

‘ Hence we may deduce the impossibility of discovering a coefficient universally applicable to express the rate of expansion of air in every state of moisture, (as Tremley has well noticed. See 2 *Sausure Voy. aux Alpes* 4°). This must vary with the mean state of hygrometers above and below the heights to be measured ; and experiments of this kind have not yet been made. De Luc’s coefficient answers tolerably well for very dry air, that is whose saturability is greatest, sir George Schuckburg’s for air much moister, and general Roy’s for air still more moist, that is whose saturability is smallest. Hence each succeeds in certain cases, and fails in others. The dilatation or contraction, which air saturated with moisture at any one given degree of temperature receives without the addition of any more moisture, at any higher or lower degree of temperature, has not as

yet been discovered; for Schmidt, who alone has attempted it, is justly diffident of the correctness of the table he has given of it, and in fact it is not grounded on the indication of any known hygrometer, and improperly supposes the L. degree to indicate the mean betwixt the lowest and saturation. Whereas the LXVth degree on Saussure's indicates that mean; and XCVIII. and not C. indicates saturation.' p. 344.

The height at which clouds are formed is certainly different in different countries, and seems to depend greatly on the proximity of water. We have certainly seen them much lower than 2000 feet, and have seen lightning and rain fall on a valley, while we have enjoyed, on the hill above, a clear sunshine. Yet that hill was even less than 1200 feet in height. We have often seen, in mountainous regions, three distinct strata of clouds; and we suspect that clouds may be observed at even a less altitude.

The third chapter is on the temperature of the atmosphere, and the decrease of heat on high mountains. The president is, with good reason, dissatisfied with the rules hitherto laid down, and proposes fixing on a point above, whose temperature is known, and so distant that its variation will be inconsiderable. As we then have another point below, *viz.* the heat observed, we shall have the necessary elements of a decreasing arithmetical progression. The fixed point alluded to is the height of the *upper* term of congelation, above which no visible vapour ascends, and *its* temperature is constantly at 32° of Farenheit. The *lower* term of congelation is the spot in which it freezes constantly by night only; but this is subject to such great variety that our author adopts the former, and adds a table of its height for every five degrees of latitude. A similar table occurs in Mr. Kirwan's Estimate; but the present is carefully revised, and much more correct. By this table, the heat, at any given height, may be ascertained, if the observed heat be given. A table of heats, observed and calculated on sundry mountains, is added; and the section concludes with very useful rules for more correctly observing temperatures, particularly the mean heats of the day.

The second section relates to 'the temperature of the winter months;' and some singular circumstances are noticed and explained.

'The first phenomenon is, that during the winter months, the temperature of the higher strata of the atmosphere is often warmer than that of the lower.' p. 375.

'The second remarkable phenomenon is that the North Pacific Ocean, above latitude 40°, is much colder than the North Atlantic, betwixt the same parallels. The interior parts of Siberia, east of longitude 100, are much colder than the parts equally distant from that meridian on the western side. The coast and interior of the western



regions of America are much colder above latitude  $40^{\circ}$  than the corresponding tracts of the European continent.

‘ A third singular circumstance is, that barometers, in the northern parts of Europe at least, generally stand highest in the months of December, January and February. This has been observed almost constantly at Petersburg during ten years, (IX Coment. Petrop. p. 325) that is from 1726 to 1736, and during eleven years at Abo, that is from 1750 to 1761. 25 Schwed. Abhand. p. 112; and by Muschenbr. in Holland, in the year 1728. La Cotte also observes, that the higher and lowest states of the barometer occur in the winter months. 44 Roz. Jour. p. 232. It is also well known that the smallest variations occur within the tropics, but gradually increase as we recede from them. Ibid.’ p. 377.

These singularities are explained from a fact stated by Dr. Halley. ‘ The equatorial air,’ he observes, ‘ and that of the tropic, to which the sun approaches, being rarefied by heat, and pressed upon by the colder air, rises and diffuses itself above, forming a current in a contrary direction to the subjacent inferior current of the colder air; so that a north-east wind below is attended with a south-west wind above, and the contrary.’ This statement is somewhat corrected and modified by Mr. Kirwan, who proceeds to explain the phenomena on this foundation.

‘ For  $1^{\circ}$ . the superior strata of the atmosphere are obviously warmer than the lower, being occupied by the superior current, whose heat is gradually communicated to the lower strata, until at length it becomes uniform, as in the cases observed by De Luc.

‘  $2^{\circ}$ . The North Pacific Ocean is colder than the North Atlantic between the same parallels, because the superior current that passes over the North Pacific is entirely *supra-marine*, and for the same reason eastern Siberia is much colder than its more western tracts. But the current that passes over the eastern parts of the North Atlantic is in great measure *supra-terrene*, for it issues from Guinea, Senegambia, and a skirt of the great desert. So also the current that passes over the western parts of Siberia, being derived from Siam, Ava, and the more southern islands. But the current that passes over the eastern regions of North America is entirely *supra-marine*, as it originates on the Atlantic Ocean; whereas that which passes over the corresponding European tracts, Hungary, Poland, Germany, Sweden, France, Spain, Italy, and the British islands. is entirely *supra-terrene*, arising from air super-incumbent on southern and northern Africa. These directions from the south to the N. N. west may easily be traced on a map, observing to allow from one to three points to the western direction.

‘ The  $3^{\text{d}}$  phenomenon is due to the re-inforcement of the same cause. In the months of December, January, and February, the superior current is then more copious, as the intra-tropical air is then more heated, and hence adds more to the weight of the northern air, and consequently mercury in barometers must stand highest; but as

this current soon diffuses itself over regions on which air at an equal height is still more rarefied, the mercury must sink in proportion to the quantity of air that deserts its station. The small variations of mercury in the intra-tropical regions proceed from the small alteration of the quantity of air incumbent over those tracts. The perturbations that take place within the tropics originate in far higher strata of the atmosphere, than those do that take place in the more distant extra-tropical tracts. Thus, Gentil has shewn, that thunder proceeded from clouds 10000 feet above the surface of the earth at Pondicherry, latitude  $12^{\circ}$ . 2 Gentil, p. 79. But in latitude  $46^{\circ}$ , sir George Schuckburgh heard thunder grumbling under him when standing on mount Saleve, an elevation of only 2831 feet over the surface of the plains. Phil. Trans. 1777. p. 527. Now as a great part of the weight of the atmosphere resides in the inferior and denser strata, it is evident that it must be more altered by the perturbations that happen in them, than by those that happen in the much loftier. Hurricanes alone affect the lower strata, and hence the barometer sinks considerably. Thus, in the hurricane that happened in the island of St. Bartholomew on the 2d of August, 1792, the barometer fell from 30,18 to 28,03 during its continuance, and perhaps still lower, for the observer was obliged to quit the house, whose prostration he apprehended, when at its height. See the circumstantial description in XI. Voight's Phy. Magaz. 4 Stuck. p. 74. p. 385.

This system receives great support from Euler's synoptic table of the variations of the barometer in the vast empire of Russia. His observations are extended through a space of more than 4000 miles; and the table, with illustrations, is annexed.

The origin of the trade-winds is the next subject; in which Mr. Kirwan supports the theory of Dr. Halley, in opposition to that of Dr. Hadley. He next treats of the variable winds; and the westerly are observed, from latitude  $47^{\circ}$  to  $60^{\circ}$ , to be the most prevalent on the western side of our hemisphere for the reasons assigned. Easterly, southerly, and northerly winds are next noticed, and the prevalence of each explained, from the rarefaction of the air at different places and in different seasons. Mr. Kirwan next considers opposite concomitant winds, which usually prevail in different strata of the atmosphere. We once had occasion to see opposite winds in the same stratum, viz. from the north-west and south-east. The most terrifying blackness in the air was the result; and a deluge of rain, in a comparatively confined spot, followed. It occurred on a high hill; and, after having passed through it before the rain fell, we could distinctly observe the cause and effect from a neighbouring height, and could see the sun shining brilliantly above this dark spot, with light floating clouds from the north-west and west.

Little has yet been ascertained respecting the succession of winds. In our southern latitudes, Gentil remarks that a north-



east is succeeded by an east, a south-east, and south. In the middle latitudes, La Cotte found the order of succession to be S.W.—N.—W.—N.E.—S.—N.W.—E.—S.E.

The scirocco, it is remarked, contains a very small proportion of oxygen—it in fact consists, in a great degree, of inflammable air. The harmattan, in Mr. Kirwan's opinion, contains some unknown undissolved vapour; but all its effects may be accounted for from its great dryness, the cause of which we have had occasion to explain.

The sixth section is 'on the variation of temperature, in the summer and winter seasons, that take place in different years;' and the seventh, 'on the temperature of the southern hemisphere,' which is less than that of the northern. Up to latitude  $40^{\circ}$ , the ratio is 13.5 to 14; from latitude  $40^{\circ}$  to  $50^{\circ}$ , as 9 to 11; from latitude  $50^{\circ}$  to  $60^{\circ}$ , as 6 to 8. These sections, and their tables, are curious and interesting, but will not admit of abridgement within moderate limits.

The fourth chapter, 'on the density of the air,' is one of the most curious and important that we have seen in any language. It comprehends, with singular accuracy and perspicuity, the whole doctrine of mensuration of heights by means of the barometer. It cannot, however, be compressed into such compass as will suit our limits.

Having traced water from the earth to the air, the author next considers its separation from the atmosphere, and its re-appearance in the form of a fluid. In these precipitations, the electric fluid, according to Mr. Kirwan, acts a conspicuous part; so that he thinks it necessary to lay down the general principles of atmospheric electricity, as admitted by the best philosophers. He then proceeds to treat of dew, which he attributes to the precipitation of moisture, though he notices the observations of Du Fay and Muschenbroeck respecting its being condensed by glass, not by metals. One circumstance Mr. Kirwan overlooks, which, we think, militates against his explanation of this peculiarity—*viz.* that the action of the metal extends farther—for the dew is not condensed at some small distance from it. Rain is not explained by the same system, but is, in his opinion, owing to the union of clouds in consequence of the subtraction of their electric atmospheres. This attraction of the clouds to each other occasions their incorporation, and consequently the union of their aqueous particles, which thus become too heavy to be suspended. In the instance which we mentioned of the union of clouds in opposite directions, this incorporation took place before our eyes. On Mr. Kirwan's system, the rain in different seasons, and in different countries, is well explained. The few 'prognostics' inserted are new; and, as the result of experience, we shall transcribe them.

## ‘ Prognostics.

‘ When the barometer falls, and the hygrometer rises, rain is announced.

‘ When the barometer rises, and the hygrometer falls, we may expect fair weather, if farther changes do not appear in these instruments, as sometimes there suddenly do.

‘ If the barometer falls, and the hygrometer also, windy weather will probably follow—particularly if the barometer falls much below its natural height, which in Dublin is from 29.9 to 29.98.

‘ Again, in the morning the hygrometer is generally higher than at noon, by reason of the difference of temperature; but if it stands lower at noon in a greater proportion than the difference of temperature demands, it prognosticates fair weather.—On the contrary, if at noon it be higher than it stood in the morning, rain may be expected. Sauss. Hygr. p. 356.

## ‘ To foresee the Rise or Fall of the Barometer in Day-time.

‘ Observe it at seven o’clock in the morning, and afterwards at nine and at ten. If it remains steady, its next motion will probably be downwards. So also if it falls within that interval of time, the probability is, that it will sink still lower. But if it rises within that interval, the chances of a greater rise or of a greater fall are equal.

‘ Again, observe the barometer at one in the afternoon, and again at three; if it remains unmoved, it is probable that it will rise, but if it has fallen, the chances of a farther rise or fall are equal.’ p. 497.

The appendix relates to the manner of taking observations with the hygrometer, and of correcting its indications. This method, however, we cannot abridge. On the whole, we have been greatly interested with this very valuable paper, and think that the author has collected more facts of importance than we have yet seen in any equal space. Mr. Kirwan would not be flattered with indiscriminate commendation; and, while we testify our warmest approbation of the *collection*, we may be allowed to differ in the *explanation* of the facts. We have not noticed our dissent as we proceeded, for our article is already too long; but, in various parts of our journal, we have offered some meteorological doctrines different from those of the president. This difference cannot, however, shut our eyes to his merits; and we are not so vain as not to distrust our own conclusions, when opposed to his. On another occasion, when we have more leisure, or more extended limits, we may explain at greater length our opinions.

‘ XVIII. On determining innumerable Portions of a Sphere, the Solidities and spherical Superficies of which Portions are at the same Time algebraically assignable. By the Rev. J. Brinkley, A. M. Andrews’ Professor of Astronomy in the University of Dublin.’

It is the object of this very able essay to show that there are



innumerable constructions by which portions of a sphere may be obtained, so that the spheric superficies and solidity of each portion are accurately assignable. This object our author seems to have very completely accomplished in a very correct and elegant manner.

As we have already examined the papers in the department of Polite Literature, we have only to notice those on Antiquities. The first is entitled—

‘Some Account of the Vicars Cairn, in the County of Armagh; communicated to the Committee of Antiquities in two Letters, one from Dr. Browne, Senior Fellow of Trinity College, Dublin; the other from the Reverend John Young, Curate of Mullabrack.’

This cairn is a hill of rude stones surrounded by some placed in an upright position, on one of which are marks apparently artificial. Dr. Browne, though formerly incredulous on the subject, considers them as the Ogham characters, but finds perpendicular lines only of different lengths, without any horizontal ones, and not regular in the proportion of these lengths. They may be artificial marks; but we can scarcely consider them as characters. The cairn is lessened by the stones being used for building; but passengers of another description add to the heap, by casting each a stone to it, as the Romans cast earth on graves that were, for this purpose, placed by the road's side—*injecto ter pulvere curras*.

On removing some of the stones, a door was observed; and this led to a transverse wall; but no further examination was made. The paper is illustrated with a view of the cairn, and of the written stone.

‘II. An Account of some ancient Trumpets, dug up in a Bog near Armagh. By Arthur Browne, Esq. Senior Fellow of Trinity College, Dublin.’

These trumpets were found on the reputed scene of an ancient battle; and it is reported that a king of Ulster had his palace at no great distance. They are of brass, united by rivets. The sound of one that had been repaired was tremendous. These instruments are said to belong to the *cornu* class, rather than to that of the *tuba*.

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ART. III.—*Bryant's Observations upon some Passages in Scripture.* (Continued from our last Volume, p. 326.)

HAVING had our attention called off by the claims of other writers, we now return to those of Mr. Bryant, the second part of whose volume concerns SAMSON, and his victory at Lehi. The discussion of this subject is introduced with observing a correspondence between it and the history of Balaam,

which is, suggested by *Lehi*, the name of the scene where the transaction took place. This, Mr. Bryant apprehends, was a city of note in the region of the Philistim, antecedently to the age of Samson, for there the Philistines were gathered in a body to receive him; and it stood in a district of the same name: for it is said, Judges xv, 9, that *the Philistines spread themselves in Lehi*. Hence, it may be judged, according to our author, 'that, there, was a Petra, or place of divination, and seat of idolatry. Here also,' he adds, 'as we are informed by several writers, was a fountain of the same name as Lechi, the place to which it belonged.'

That the correspondence may be seen more clearly, Mr. Bryant proceeds to correct some mistakes. These relate to this fountain, which is rendered by the Greeks *σιαγων*, the *jaw*—an interpretation also given by Aquila and Symmachus, and countenanced by Jerome and others, who accordingly style it *maxilla*. An object thus named, our author infers, must have had a reference to that part of some animal, and alluded to some prevailing opinion in consequence of which it was converted to a name.

'This animal was undoubtedly *חמר*, Chomar, Asellus: and the stream by several authors is called *Maxilla Asini*; and *Ονυ σιαγων* of the same purport. This place, as well as the fountain, was undoubtedly held sacred, and dedicated to the Onager, or Asellus, on account of that animal's instinctive powers, and sagacity before mentioned; and for its being here, as well as in Edom and Midian, esteemed oracular. To this there will be found references through the whole history. To shew the superiority of the God of Israel over the deities of Canaan; and to prevent any undue reverence among the people of Israel, I imagine that this miracle was performed.

'The place was of ancient date; but notwithstanding the remoteness of the transaction, a tradition still prevailed: and, though the name was changed by the Grecians, yet they preserved the original purport of it, and of the fountain. And as this evidence was primarily afforded by the inhabitants, we may be certain that it was called at large *Lechi Chomar, Maxilla Asini*. That there was at that place a spring of this sort, we learn from Michael Glycas, though he is mistaken about its origin. It was not far from Hebron, and in the precincts of a place in the land of Judah, called in aftertimes *Eleutheropolis*, in the way to Gaza. In this part of the region Samson was particularly conversant. The writer above supposes the fountain to have been produced, when Samson was athirst, and in distress; but this is a great mistake. It is sufficient, that such a fountain remained in *Eleutheropolis*, the same as *Lechi*, as Glycas and others mention.

—*Ἡ τοιαυτή πηγή μέχρι καὶ τήμερον ἐν τοῖς προαστείαις τῆς Ἐλευθεροπόλεως φαίνεται, τοῦ σιαγονος ἐπονομαζομένη πηγή.*—*The very same fountain remains to this day in the suburbs of Eleutheropolis, and is still called the fountain of the Jaw.* This account is curious, and of consequence: both Symmachus and Aquila translate *Lechi* by the Greek *Σιαγων*.



But there is no occasion to have recourse to any transaction of Samson for its production: it was certainly prior to his history.' P. 118.

Applying now to the history in question, Mr. Bryant considers Samson delivered up bound to the Philistines, who were assembled in a large body at Lehi, where stood the temple of divination which had its name from *Maxilla Asini*; and a particular mode of worship prevailed. Here they thought proper, in honour of their God, to receive him. At his appearance, the enemy shouted; when, the spirit of the Lord coming mightily on Samson, he burst his cords like flax; and, his bands falling from his hands, he seised the jaw-bone of an ass, and with it brake through the host of the Philistines, slaying them with great slaughter. Having achieved this wonderful victory, and freed himself from his foes, he threw away the jaw, and called the place Ramah Lehi. 'By this,' says Mr. Bryant, 'was meant, not merely *the casting away of the jaw*, which was of little consequence, but *the rejection of Lechi, and its worship*. It is accordingly in the Greek version rendered *απαί-  
σισις*, *the abolition and ruin of Lechi*; the rites of which I have supposed of an idolatrous nature.'

'The casting away therefore of the jaw was typical, and designed to signify, that the place was an object of hatred and abomination. In consequence of this he called the place, where the jaw was cast, Ramah, which denoted such rejection and abhorrence. By this the children of Israel were to understand, that they ought not to apply to the temple, or fountain at Lechi, upon any occasion, nor to the deity there worshipped; but to a superior power, the God of their fathers.' P. 121.

Exhausted by his exertions, and debilitated by thirst, Samson began to fear he should again fall into the power of the Philistines. In this distress, however, he applied not to the waters of Lehi, it being, as a place of idolatry, under a curse, and its waters, in consequence, unholy; but to the God of Israel, whom it accordingly pleased 'to cleave an hollow place in the jaw, and there was produced a miraculous discharge of water.' Samson, thence receiving immediate refreshment, called the name of this typical and miraculous fountain En-Haccore, *the fountain of invocation*. Mr. Bryant observes that, in this transaction, there is not the least hint of any stream of water produced at that time from the earth, but that the resource proceeded from the jaw itself; and infers that the real and original fountain from the earth was long antecedent, and at Lehi; called afterward by Jerome, and other writers who have described its waters, *Eleutheropolis*. When, therefore, Eusebius, Glycas, and others, mention a fountain at Lehi called *πηγή  
στοματός*, *the fountain of the jaw*, and assure us that it remained in their time, 'I make no doubt,' says Mr. Bryant, 'about the

truth of their assertion, that a fountain so called existed. But this could not be, as they have imagined, the spring from whence Samson drank and revived, but far antecedent.'

The history of the transaction here referred to is related in the following words:—*He was sore athirst, and God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived. Wherefore he called the name thereof En-Hakkore, which is in Lehi at this day.*—Judges xv, 19. Concerning the last member of this passage, the only question to be asked, says Mr. Bryant, is, 'What do we find intimated to have been at that time in Lechi?—The only article referred to is the *name*. This must be the meaning, if any thing be signified; for there is nothing said of the fountain, but only the name of the fountain, of which a uniform tradition remained; and so far is certain, that this memorial prevailed for ages.'

To support this interpretation, Mr. Bryant states it as 'manifest, that both the events with which these articles are connected happened at a distance from Lechi;' which, however, is utterly irreconcilable with what he at first sets out; namely, that the Philistines were at Lehi, and that Samson had been brought bound, to be delivered up to them there. Nor are the reasons, assigned for the supposition of these events having happened at a distance from Lehi, by any means satisfactory. The first is, that Samson, during his faint and debilitated state, had apprehensions of falling into the hands of the Philistines; whence, Mr. Bryant infers, he was not at that place; 'for,' adds he, 'had he been there, he must have found himself in the midst of the enemy which he dreaded; and his fears would have been much too late.'—But is it not here forgotten, that, though Samson remained at Lehi, the enemy were probably fled, having been just defeated by him with the loss of a thousand? Nor, if we be determined by the history, was Samson, *whilst alive*, at all apprehensive of evil from them; for we read that, being '*sore athirst, he called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?*'—And as to the other reason—'How could the fountain of invocation possibly have remained (at Lechi), which never proceeded from the earth, nor had any connexion with it?'—we will answer by a passage from the history. *But God clave an hollow place that was in LEHI, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.*—The circumstance that apparently hath misled Mr. Bryant is this:—in verse 19, the word *in*, *Lehi*, having been rendered by our translators *the jaw*, it is taken by him in that sense, without regard to its occurrence



throughout the whole context, where it stands alone, as the proper name of the place. But if, after all, Mr. Bryant will here render it *the jaw*, there can be no reason why it must not have the same sense afterward in the same verse; and, if so, we must read thus:—therefore *he called the name thereof En-hakkore* (the fountain of him that invoked), *which is in the jaw unto this day*; instead of *in Lehi*, where the fact took place. Hence, then, to avoid the absurdity that would follow on such a construction, we must conclude with the simple and natural inference, that ‘*the name THEREOF, en-hakkore,*’ belongs not to the *jaw*, but *hollow-place in Lehi*, whence the water flowed.

But, though all the writers who have attested this fact were wrong—and we must in spite of them admit the construction of ‘*It is in Lechi at this day,*’ to signify ‘the memorial of it remains among the people of the place,’—will the taking מכתש for a grinder [*Vulgo ibi exponitur dens molaris.*—Eichhorn; et Simonis Lexicon.] render Mr. Bryant’s construction a whit more favourable to the rest of his hypothesis, which is thus expressed?—

‘All the operations of this formidable Israelite which have been related, were calculated to contrast and confound the base idolatry of those Canaanites, with whom he was chiefly concerned. At the same time to teach the children of Israel to abominate Baal Peor, the same as Priapus the god of fountains; and to place their confidence in the God of their father, Jehovah. He could afford living waters, and revive the expiring soul; and can renew life itself in those who would confide in him, and invoke his name.’ p. 129.

Mr. Bryant proceeds to draw inferences from his history; and acutely concludes, from the circumstance of the jaw-bone being new or fresh, that it must have belonged to an animal just sacrificed at Lechi, and upon which the Philistines had been feasting. ‘Otherwise,’ asks he, ‘how could the head have been separated from the vertebræ, or the jaw from the head? such a separation seldom happening till after a long state of putrefaction.—Such offerings,’ it is added, ‘were not unusual in this part of the world; and the ass was the common food of people in the vicinity of Edom and Ishmael, as may be known from the history of the Ishmaelites.’ The section which immediately follows, is a collection of authorities, under the title of Οὐω Σφαγισι, to show the prevalence of such sacrifices, and abounds with instances.

On Samson’s Behaviour after his Victory, we are presented with the following reflexions:—

‘Such were the rites of Lechi, and such (πηγή σιαγῶς) the fountain of the same name, to which all the transactions of Samson in this particular part of his history, have a tacit reference. It was upon this account that he was induced to take the jaw of the newly sacrificed

animal, with which he broke through the array of the Philistines, and slew a thousand men; to the disgrace of the gods they worshipped. It was upon this account, when he was freed from the enemy, that he dashed the jaw to the ground, and called the place Ramath Lechi, the *rejection* and *abhorrence of Lechi* and its worship. It is also upon this account, when he was athirst and debilitated, so as to despair of his life, that he did not repair to the waters of Beth-Lechi, nor to any springs in its vicinity, but invoked God for assistance. And it pleased God, upon his application to Heaven, to produce from the limb, which had before wrought his deliverance, a miraculous supply of water. By this supernatural resource he revived, and he called this fountain En-Haccore, the fountain of invocation; or, according to the seventy—*πηγή του Επικαλουμένου*, *the fountain of the God whom he implored*. By this was undoubtedly meant, that the source of life and refreshment was not to be found amid the base rites of Lechi, and its polluted waters; but to be obtained from the fountain of life, by application to the supreme Deity, the God of Israel. He was the only Deity to be invoked, being superior to the gods of springs and rivers, and to all the dæmons of Canaan. They had suffered their votaries to be defeated within the precincts of their own temple, by the very object of their veneration, the emblematical Lechi.' p. 139.

Next, after answering the objection—How could the cavity in an asses jaw contain a sufficiency of water to slake the thirst of Samson? by referring to the widow's cruise of oil at Sarepta, and the oil of the Shunamite miraculously increased in a greater proportion; and to the few loaves and fishes which sufficed for many thousands, our author proceeds to enumerate *other places in which the worship of the ass seems to have prevailed*; and having investigated further traces of its antiquity, he sets himself to give an account of *Eleutheropolis*, which he before had omitted. This he states to have been Hormah, a frontier town in Philistia, and adjudged by Joshua to the tribe of Simeon, the ancient name of which became obsolete, and lost in that which is more modern. To account for its not being mentioned in the history of Samson, the writer is stated to have had another object in view, which more immediately related to it. 'This was not the city,' says Mr. Bryant, 'but the idolatrous temple of Lechi;' and adds, 'When Samson was brought prisoner from Etam, we are told that the Philistines *were spread in Lechi*. By this it seems to be intimated that they stood arranged before their temple of the oracle, in order to receive their captive, and present him in triumph before the shrine of their Deity, by whose power he was supposed to have been delivered into their hands: therefore the name of the place is here suppressed, and the temple only commemorated.'

This history of Samson is closed with some ingenious and satisfactory observations on *the Foxes and Fire-Brands*, whence we shall make a brief extract.



‘ There is reason to think, that there was nothing new or uncommon in this operation, as it was most obvious for the end proposed, that the wit of man could devise. We accordingly find, that Ovid alludes to the practice, and mentions, that foxes and fire-brands were every year exhibited at Rome, and killed in the circus: for it was the custom in many places to sacrifice by way of retaliation every animal, whether goat, or swine, which did particular injury to the fruits of the earth. In consequence of this they introduced these foxes, which had been employed for that purpose with fire-brands:—

‘ Cur igitur missæ vinctis ardentia tædis  
Terga ferant vulpes, causa docenda mihi.

He then mentions an instance of much injury done by a fox so accoutered with fire—

‘ Quâ fugit, incendit vestitos messibus agros.  
Damnosis vires ignibus aura dabat.

On this account the whole race, according to the poet, were condemned at the festival called Cerealia, to be in their turns set on fire—

‘ Utque luat pœnas gens hæc, Cerealibus ardet;  
Quoque modo segetes perdidit, ipsa perit.  
Ovid's Fast. lib. iv. ver. 681, 707.

He seems to think, that the custom arose from a single instance of mischief committed; but one example could not have given rise to a general and annual memorial. Add to this, that the instance which he produces, was by his account merely casual, and happened at a place of little consequence, and at a distance from Rome; and was brought about inadvertently through the playfulness of a boy. In short, all the evidence which Ovid brings in confirmation of his legend is, that when he was at Carseoli, the place alluded to, an old man told him so—

‘ Is mihi multa quidem, sed et hæc memorare solebat.  
Ver. 689.

But this foreign hearsay evidence cannot have much weight in respect to a celebrity at Rome. Bochart therefore says—*Absit a nobis, ut ritus tam sollemnis originem arcessamus a tam obscuris initiis.* I am therefore persuaded, that it was no uncommon custom. It is alluded to proverbially, more than once, by Lycophron, and seems to have been well known in Greece. He makes Cassandra represent Ulysses, as a man both of cunning and mischief; and styles him, very properly, λαμπουρις, a fox, with a fire-brand at his tail: for, wherever he went, mischief followed. Ver. 344.’ p. 152.

The third topic of discussion in this interesting work is *The Sun's standing still in Gibeon, and the Moon in the Valley of Ajalon.*

Mr. Bryant begins with observing, that—

‘ From the account here given it is supposed, that both the sun and

moon stood still, and appeared over the two places mentioned. If the history were fairly and undoubtedly transmitted to us from the original sacred writer, however extraordinary some circumstances might appear, I should think myself bound to believe it. For the seeming greatness of the miracle does not in the least take off from its credibility. It is more easy for the Deity to impede the motion of a planet, or with-hold the sun in its diurnal course, than for a man to stop the movement of a watch, or to turn the index backward. But there are so many difficulties which attend the common acceptation, and several articles which seem in their nature impossible to have happened, as represented, that I am led to think, that much of the description has been inserted by a foreign hand, and came not from the hand of the sacred writer.

‘ That there is an insertion foreign to the original, is certain from the words—*Is not this written in the book of Jasher? and the sun stood still.* Therefore all in this, and in the subsequent verse, is in my opinion spurious, though it has been admitted for a long season. The latter part is from the book of Jasher. The former part—*And the sun stood still*, &c. contains the words of the person who quotes the evidence of that book, and the authority of Jasher for the article which he has asserted.’ P. 162.

Mr. Bryant sets out with a supposition of material consequence to his own hypothesis, for which, however, there is no real foundation; since though the history relates that Joshua said, *IN THE SIGHT OF ALL ISRAEL, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon!* it does not add ‘ that the sun and moon appeared over the two places,’ according to Mr. Bryant’s position, but that *the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies.* This position of our author is the more remarkable, as Mr. Weston, for whose learning and ingenuity we have considerable respect, has attempted to get rid of the miracle by the contrary supposition; viz. that both sun and moon *disappeared* for the time. See his criticism on this passage in a late number of *Baldwin’s Literary Journal*, where, by taking *סָתַר* in its secondary sense, *silere*, and applying, from the classics, the use of that verb to the concealment of light in the heavenly bodies, he supposes the sun and moon to have been overcast by the storm that effected the destruction of the Canaanites.

In respect to the passage from the book of Jasher—which, to make room for his own hypothesis, Mr. Bryant rejects, as having been introduced from the margin (allowing, at the same time, not very consistently, ‘ What is quoted from it may be very true’)—we cannot assent to discard on so easy grounds, as an example of a similar citation in the book of Numbers, xxi, 14, from *the Wars of the Lord*; nor on the ground, if it could be proved, that the book of Jasher was written as much later, as Mr. Bryant would have it; for the proper question is not when the book of Jasher was written? but whether what is here cited



from it were true? We are ready to allow that Ezra, on republishing the Scriptures after the re-establishment of the Jews from Babylon, accompanied them with illustrations, which have been since incorporated with the text: but it will not follow that he had not authority for so doing, much less that the contents of his annotations were false. The injunction of Joshua to the sun and moon was delivered *in the presence of all Israel*; and, if the effect of it were not what the citation from Jasher asserts, what Jew of any age could have dared to palm such a forgery on his nation? or what scribe, much less Ezra, have attempted to foist it into their Scriptures?—If the fact happened, it never could have been forgotten; and if it did not happen, it never could have been forged. That it was a miracle known and believed, other references to it in Scripture will show; and that this history was referred to by Habakkuk, his words most clearly evince. *The sun and moon STOOD STILL in their habitation, &c.* ch. III, 11. Even, whether the book of Jasher—any more than Ecclesiasticus, where the same fact is thus mentioned: *Jesus, the son of Nave, was valiant in the wars: did not the sun GO BACK\* by his means? and was not ONE day as LONG as TWO?*—were, or were not, esteemed canonical, or admitted as such by Josephus, are not the points in question; but whether, in this instance, they related not a known fact, and such as authorised the author of the citation from Jasher to add, upon a retrospect on the whole of antecedent history, *that there was no day like it before, or after it, that the Lord hearkened to the voice of a man.* And, allowing ‘there is no reason to think that the book of Jasher was ever esteemed *canonical* by the Jews,’ did the Jews ever harbour a suspicion that *this* part of it was FALSE? which Mr. Bryant should establish, before he can bring it to discredit. But ‘Josephus hath not admitted it as canonical, nor mentioned it in his list of the sacred volumes.’—How could he, if the book no longer existed? The fact, however, is the reverse, so far as concerns the citation from it with which we have to do; for Josephus not only believed the event it records, but speaks of it AS DISTINCTLY RELATED *in the archives of the temple*: *ὅτι δε το μηκος της ημερας επεδωκε τότε, και τη συνθηκης επληροασι, ΔΗΛΟΥΤΑΙ δια των ανακειμενων εν τω ιερῳ γρημματων†.* By the temple archives here referred to, Masius understood the book of Jasher, and Schotanus that of Joshua; but the difference is of no

\* Mr. Bryant, in p 189, cites the author of this book as mistaking the *standing still of the sun* for its *going back*: but certainly what follows evinces that both meant the same; for, when he asks *Was not ONE DAY as long as two?* the sense is the same as the sun's *STANDING STILL, and hastening not to go down for the space of a day.* In justly calculating time, then, by days, the account must, upon the attestation of both writers, make the sun by this miracle go *one day BACK.*

† Antiq. Jud. lib v, c. 1, p. 273.

moment as to the fact, though it proves, on the one hand, if we rest the truth of the miracle, with Mr. Bryant, on the relation of Jasher *alone*, that the book so called was canonical, and admitted as such by Josephus; and, on the other, if Josephus referred to the book of *Joshua*, which he mentions in his list of the sacred volumes, the copy in the temple archives contained the passage of Jasher.

But this passage Mr. Bryant attacks, as being inconsistent with the relation in the book of Joshua, it being said in the former that *the sun stood still in the midst of the heavens*; but, in the latter, the places referred to are *upon Gibeon*, and *in the valley of Ajalon*. Now, 'What the least connexion,' asks Mr. Bryant, 'have these places with any part of the firmament? How can any valley be interpreted *the midst of the heavens*? The whole is a comment of a person who did not understand the original, which he has perverted strangely.' While we assent to the truth of the last sentence, we must protest against the application of it to the author of the book of Jasher; because the great disagreement which Mr. Bryant further insists upon, is certainly not ascribable to him: for that the sun and moon were seen, according to Mr. Bryant's hypothesis, over the two places mentioned, the historian is the furthest from affirming; and if he had, none but an idiot could have cited the passage from Jasher, in confirmation of the fact. The words of Joshua are: *Sun! on Gibeon STAND (סֹד), and moon on the valley of Ajalon! and the sun (סֹד) STOOD, and the moon (עָמַד) STAYED, until the people had avenged themselves upon their enemies.*

It hath been observed that the radical סֹד, *stare, persistere*, hath the secondary sense of *silere*, whence in the text it has been rendered *be silent*. In *Isaiah xxxviii, 10*, סֹד יָמַי is interpreted *the NOON of my days, or the vigour of manhood*; from the Arabic سَمٌّ, which is applied to the *Sun*, quando stat in medio cœli culmine, or on the MERIDIAN (See Scheidius in dissert. ad Cantic. Hiskiae, p. 15, 16). In perfect, and be it added, in beautiful, consistency is this import of the word with the passage in Joshua: for the context shows the time to have been answerable to *noon*; and such *then* was the sun's station, shining full upon Gibeon when Joshua addressed him. The book of Jasher affirms the same: '*so the sun STOOD STILL in the MIDST of heaven, and hasted not to go down about a WHOLE DAY.*' If so, the moon, equally arrested in its course, could not *shine*, for that space, on the valley of Ajalon; though, otherwise, it must have arisen upon it. Such, then, was the *lengthening the day* of which Josephus also speaks, when, according to Habakkuk, '*the sun and moon STOOD STILL in their HABITATION.*'



Mr. Bryant, however, proceeding on the grounds he had assumed, contends that the 'invocation of the Israelitish chief did not relate to the luminaries in the heavens,' though he immediately addressed them, 'but to two idolatrous, and probably oracular, temples of the sun and moon, for which the two places mentioned were celebrated.' That, as Mr. Bryant affirms, there were many such temples in Canaan, we will readily concede; but, till he has brought something like proof that such temples actually existed at the places mentioned, we shall not be at all the more disposed to admit his hypothesis: nor will his etymologies readily convince us. If the silencing the shrines of the sun and moon as divinities of the Canaanites were an object, how much more effectually was that end effected by controlling the procedure of the divinities themselves? — What DERHAM in his *Physico-Theology* has said upon this subject is so much to the purpose, that we cannot forbear to cite it:— 'We need not to be solicitous to elude the history of these miracles—Josh. x, Is. xxxviii, 8—as if they were only poetical strains, as Maimonides and some others fancy Joshua's day to have been; viz. only an ordinary summer's day; but such as had the work of many days done in it; and therefore, by a poetical stretch, made as if the day had been lengthened by the sun standing still. But in the history they are seriously related, as real matters of fact, and with such circumstances as manifest them to have been miraculous works of the Almighty; and the prophet Habakkuk, iii, 11, mentions that of Joshua as such. And therefore, taking them to be miraculous perversions of the course of nature, instead of being objections, they are great arguments of the power of God. For to stop the diurnal course of the globe for some hours, and then give it the same motion; to do, I say, these things, required the same infinite power which at first gave the terraqueous globe its motions.'

Let Mr. Bryant, however, speak for himself.

'The following probably were the words in the sacred text, as they were originally written:—

'JOSHUA, chap. x.

'Ver. 11. And it came to pass, as they fled before Israel, and were in going down to Bethoron, that the Lord cast down great stones from heaven upon them, unto Azekah, and they died.

'There were more, which died with hail-stones, than they which the children of Israel slew with the sword.

'Ver. 12. Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel; Sun, upon (the high place of) Gibeon be silent; and, thou moon, in the valley of Ajalon.

'Ver. 15. And Joshua returned, and all the people with him, unto the camp at Gilgal.

'The moon being mentioned in a vale shews, that it could not be the luminary in the heavens.

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‘ The words of Joshua are undoubtedly uttered in the name of God, and not addressed to the two fictitious luminaries, except in a secondary direction; and were probably a wish, and prayer, rather than a command. They proceeded from an ardent zeal to establish the worship and true religion of the Deity, and from a grateful sense of his goodness in affording such a miraculous victory. The purport and ultimate design of this address, though couched in a small compass, seems to be this:—God of all victory, may thy people, from this instance of thy superiority, be confirmed in their duty, and worship thee alone. And may the Gibeonites, and their confederates, by this display of thy power, be weaned from their idolatry, and see the inferiority of their base deities. May the sun, whose oracular temple stands upon Mount Gibeon, be dumb; and the moon, whose shrine is in the valley of Aia-lon, be equally silent. May their oracles cease for ever. This interpretation of the two Hebrew terms is countenanced by the version of Aquila and Symmachus, and by Arius Montanus, who exhibits the whole passage in the following manner:—*Et dixit in oculis Israel, Sol in Gibeon sile, et luna in valle Aialon. Et siluit sol.* p. 186.

‘ As I have before mentioned, the true meaning is—*Let the sun upon mount Gibeon be dumb, and the moon in the vale of Aia-lon be silent*—For their worshippers have been miraculously defeated; and others, who joined the standard of Israel, have been in a most wonderful manner preserved.’ p. 191.

*Observations on the History of JONAH* close the volume. Commencing these with remarks as to the time and place of the prophet's birth, Mr. Bryant makes an observation which one might have looked for in the last disquisition, that ‘the Deity can as easily stop the revolution of the earth, as reverse the point of a magnetic needle.’ We do not notice it, however, as inapplicable here.

Having traced the time of Jonah to the reign of Jeroboam the Second, and ascertained him, from 2 Kings, xiv, 25, to have been of Gath Hopher, in Galilee of the Nations, a district given by Solomon to Hiram king of Tyre, our author considers the prophet as one of those concerning whom it was said—*they feared the Lord, and served their own gods: they feared the Lord, and served graven images*: therefore, as of a similar character to Balaam, and the prophet who marched from Judah, in the time of Jeroboam, to Bethel (1 Kings, xiii, 1.).

After detailing this history of Jonah, from the fourth verse of the first chapter to the seventeenth inclusive, and interspersing it with judicious remarks, to which others, of a like character, are subjoined in respect to his flight, Mr. Bryant proceeds to a research, extremely curious and interesting, concerning the principal deities of the Philistim; and particularly the *Cetus* and *Dove*. We regret that the extent of this article admits not those extracts from it which otherwise we should have gladly presented: for these, and the contents of



several sections that follow, we must refer our readers to the work: yet some evidences towards the confirmation of this history we cannot in justice omit.

That Jonah was ejected upon this shore, and that the enormous fish there perished upon dry land, seems to be intimated by the large bones of such an animal being there preserved. They are said to have been the remains of that sea-monster, to which Andromeda was exposed. But we know, that the history of Perseus and Andromeda is a mythological legend, dark in itself, and rendered more obscure by being transmitted through the hands of the Grecians. There is reason to think, that the people of Palestine never heard of Perseus; and were as little acquainted with Andromeda. The scene of action, to which this history related, is generally represented far away in a different part of the world, Ethiopia. Let it then suffice, that the large bones of a sea-animal were here, at Joppa, preserved, and held in a religious reverence. Pomponius Mela speaks of their being exposed to view by the people of the place. *Belluæ marinæ ossa immania ostentant. They show the vast bones of a sea-monster.* Pliny speaks of Joppa, as a city of the highest antiquity: he goes so far as to pronounce it—*antiquior terrarum inundatione—founded before the deluge.* He also mentions these enormous bones, which he supposes to have been the remains of the same monster, and to relate to the history of Andromeda. He says, that they were at last brought as an uncommon curiosity to Rome. *Belluæ, cui dicebatur exposita fuisse Andromeda, ossa Romæ apportata ex oppido Judææ Joppe, ostendit inter reliqua miracula in ædilitate suâ Marcus Scaurus; longitudine pedum quadraginta; altitudine costarum Indicos elephantes excedente: spinæ crassitudine sesquipedali.* *The bones of the sea-monster, to which Andromeda was said to have been exposed, were brought from Joppa, a city of Judæa, to Rome, among other wonderful things, which M. Scaurus exhibited in his ædileship.* *They were in length forty feet, (by which, I suppose, are meant the bones of the spina collectively, exclusive of the head and the other extremity). The ribs appeared more in height than those of an Indian elephant. Those of the spina were a cubit (or something more than a foot and an half) thick, or rather in length.* He does not say, that the whole was brought away; and we may be assured, that it was not; as the length is not in proportion to the large side-bones, and those of the spina. This, I am persuaded, from its situation and antiquity, was the very cetus to which the history of Jonah refers.

These could not be the exuvizæ of any land animal; there are none of any species which arrive at this size, or near it. They belonged, therefore, as tradition truly asserts, to an inhabitant of the ocean; and it is somewhat extraordinary, that it should have been forced so high up, and to have lodged the prophet upon dry land. We have many instances of fishes, that are of the cetaceous kind, stranded upon our coast; but the height of the cliffs, and the boldness of the shore, prevents their coming upon land. Their remains, like the wreck of a ship, are soon washed away, and buried in the deep. But these did remain, and the whale, when it carried the prophet so far upwards, must necessarily have been deserted by the sea; and when the storm was over, lay

forsaken upon dry ground, to the confirmation of the sacred history. Hence it was, that these remains were preserved; which could not have happened, if the coast had been here, bold and lofty, as most coasts are found to be, that are boundaries to the ocean. It must have been very low, and without rocks, and the usual impediments for such an event to have happened. We are accordingly told by Arrian, that the land was thus low, and the water shoal, from Gaza, a town of Philistim near Joppa, quite to the Nile. Ἡ θάλασσα, ἡ κατὰ τὴν πολλὴν τετραγώνῃς πᾶσα μέχρι Αἰγυπτίου. Lib. ii. p. 102. It is to be observed, that where depth of water is found upon a coast, there is a high and bold shore. Where the sea is shallow, it proves low in proportion. This, I believe, is observable upon the coast of Holland, and East Friesland: but the coast of Norway is bounded with vast cliffs, and with rocks of a great height; and the sea beneath is of an immense depth. This, I believe, generally obtains. We may infer, that the coast at Joppa was like that at Gaza, if we may judge from its state at this day. Hasselquist tells us, that he observed the water to be so shoal, that a boat could not reach the place, and that he was carried to land upon men; p. 116. The like account is given by bishop Pocock. He speaks of the town itself, as situated upon a *low hill*; that there was no harbour, and but a bad road: and that this now can only admit boats. Vol. ii. p. 2. What was the ancient harbour may not have been in this manner choaked up with soil and weeds; but the country immediately beyond must have been always the same. This gave an opportunity for the fish to be carried thus far inland, and for the prophet to be ejected upon *dry ground*. These particular events in sacred history are thus wonderfully elucidated and confirmed. A fable could not have so many circumstances in its favor.' p. 240.

Instances are next adduced of large fishes supposed to have been found in those seas, to which our author annexes the following remarks:—

'Setting therefore aside these two very doubtful examples, let us confine ourselves to the object of which we have been treating. It existed, as is manifest from its remains; and it must have come in an indirect manner, and seemingly a fortuitous course from the North Sea, as far southward as the straits of Gades, and then turned obliquely into the Mediterranean. It must appear to every unprejudiced person very extraordinary, that of all places in this wide range, during so long a course, it should at last be driven on shore, where a whale was particularly worshipped; where the remains of such a fish were afterwards found; and where was the scene of this wonderful corresponding history. This extraordinary concurrence of circumstances cannot be accounted for by the doctrine of chances. But if we set what is commonly called chance, and suppose the Cetus to have been heavenly directed, and sent by design, all difficulty then ceases, and we see a fitness and propriety through the whole process. Hence many will be induced to believe, as I firmly believe, that the bones at Joppa were the remains of that marine animal in which the prophet was entombed; and will no more entertain any doubts of the interposition of providence, and the certainty of this history.



' We are afterwards informed, that the prophet having been thus disciplined and rendered obedient to the divine will, departed for the great city of Nineveh. Of his behaviour upon this expedition, and of the consequences of his mission, I shall say nothing, as they are beyond the scope to which I have directed my inquiries. Nor shall I take notice of the mysterious part of this wonderful history, which to every discerning eye must be apparent. My purpose has been to shew, that neither this miracle, nor any of those concerning which I have been treating, were merely marks of indiscriminate power; but, on the contrary, they appear significant, and particularly directed, and attended with great propriety. As I have elsewhere said of other miracles, they might have been displayed in the vicinity of Babylon or Carthage, or of Sidon or Tyre; but then the propriety and true purport would have been lost, though they would always have shewn marks of supernatural power. I have therefore endeavoured to point out the correspondence which subsisted between the people and the event, and the analogy between the punishment and the crime.' p. 246.

Respecting this history of Jonah, there is an important passage in the New Testament, which Mr. Bryant has overlooked: it is the declaration of St. Paul that Christ rose again the third day, according to the Scriptures; for, as Christ himself declared that JONAH's *remaining three days and three nights in the whale's belly* was the only sign of his resurrection which should be given to the Jews, it is equally certain, from the insulation of the passage in Scripture, that it was the express passage to which St. Paul unquestionably referred.—See 1 Corinthians xv, 4.

Mr. Bryant closes his volume with a general *conclusion* and addenda respecting the *standing still of the sun*. The former contains remarks appropriate to the subject, but the latter appear not to us, at least, of material importance. However, under the sacred obligation of truth alone, we have seen occasion to differ from this venerable author, whose advanced age precludes us from the hope of saluting him again, we cannot take our leave of him, without expressing our grateful acknowledgements for the entertainment and instruction his various publications have afforded. There is not one of them from which we have not derived both, Much is due to him from the friends of polite letters, liberal research, and revealed religion; on which account we may anticipate the sentence he hath shortly to hope for:—*Well done, GOOD and FAITHFUL SERVANT!*

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ART. IV. — *Darwin's Temple of Nature.* (Continued from p. 370. of our last Volume.)

WE resume the consideration of this truly elegant and elaborate poem. The subject of canto II is the reproduction of life; and the author, as usual, illustrates his peculiar views by an ample range through the various kingdoms of nature; as

usual, also, he endeavours to bend the facts and phenomena that surround him to the same obliquity of opinion. Thus, in a note introduced at the very opening of the present canto :—

‘ Before mankind ’ (says he) ‘ introduced civil society, old age did not exist in the world, nor other lingering diseases ; as all living creatures, as soon as they became too feeble to defend themselves, were slain and eaten by others, except the young broods, who were defended by their mother ; and hence the animal world existed uniformly in its greatest strength and perfection.’ P. 43.

Again, p. 49, speaking of the aquatic vegetable denominated, by Linnæus, *volvax globator*—‘ It dwells ’ (says he) ‘ in the lakes of Europe, is transparent, and bears within it children and grandchildren to the fifth generation.’ So, also, p. 58—

‘ The arguments which have been adduced to show, that mankind and quadrupeds were formerly in an hermaphrodite state, are first deduced from the present existence of breasts and nipples in all the males ; which latter swell on titillation like those of the females, and which are said to contain a milky fluid at their birth ; and it is affirmed, that some men have given milk to their children in desert countries, where the mother has perished ; as the male pigeon is said to give a kind of milk from his stomach along with the regurgitated food, to the young doves.’ P. 53.

The same idea is again recurred to in the progress of this note ; and it should here seem that the doctor has for a moment forgotten his theory of the origin of these *human hermaphrodites* from *oysters*, as he appears more than half disposed to concur with Buffon, Helvetius, and Monboddo.

‘ It has been supposed ’ (says he) ‘ by some, that mankind were formerly quadrupeds as well as hermaphrodites ; and that some parts of the body are not yet so convenient to an erect attitude as to a horizontal one ; as the fundus of the bladder in an erect posture is not exactly over the insertion of the urethra ; whence it is seldom completely evacuated, and thus renders mankind more subject to the stone, than if he had preserved his horizontality ; these philosophers, with Buffon and Helvetius, seem to imagine, that mankind arose from one family of monkeys on the banks of the Mediterranean ; who accidentally had learned to use the adductor pollicis, or that strong muscle which constitutes the ball of the thumb, and draws the point of it to meet the points of the fingers ; which common monkeys do not ; and that this muscle gradually increased in size, strength, and activity, in successive generations ; and by this improved use of the sense of touch, that monkeys acquired clear ideas, and gradually became men.’

‘ Perhaps all the productions of nature are in their progress to greater perfection ! an idea countenanced by modern discoveries and deductions concerning the progressive formation of the solid parts of the terraqueous globe, and consonant to the dignity of the Creator of all things.’ P. 54.



The hermaphrodite power of all vegetable and animal life, in its first origin, is evinced from various examples: that of vegetables, from the economy of the tulip-bulb; that of insects, from the aphid, which arises in the vernal months from an egg, and in the autumn produces, without sexual intercourse, various generations of viviparous animals; and that of *man*, from the records of *Holy Writ*. The poetic description, however, is highly beautiful, whatever be our opinion of its philosophic truth.

“ So tulip-bulbs emerging from the seed,  
Year after year unknown to sex proceed;  
Erewhile the stamens and the styles display  
Their petal-curtains, and adorn the day;  
The beaux and beauties in each blossom glow  
With wedded joy, or amatorial woe.  
Unmarried aphides prolific prove  
For nine successions uniform'd of love;  
New sexes next with softer passions spring,  
Breathe the fond vow, and woo with quivering wing.

“ So erst in Paradise creation's Lord,  
As the first leaves of Holy Writ record,  
From Adam's rib, who press'd the flowery grove,  
And dreamt delighted of untasted love,  
To cheer and charm his solitary mind,  
Form'd a new sex, the Mother of mankind.  
—Buoy'd on light step the beauty seem'd to swim,  
And stretch'd alternate every pliant limb;  
Pleased on Euphrates' velvet margin stood,  
And view'd her playful image in the flood;  
Own'd the fine flame of love, as life began,  
And smiled enchantment on adoring man.  
Down her white neck and o'er her bosom roll'd,  
Flow'd in sweet negligence her locks of gold;  
Round her fine form the dim transparence play'd,  
And show'd the beauties, that it seem'd to shade.  
—Enamour'd Adam gaz'd with fond surprise,  
And drank delicious passion from her eyes;  
Felt the new thrill of young desire, and press'd  
The graceful virgin to his glowing breast.—  
The conscious fair betrays her soft alarms,  
Sinks with warm blush into his closing arms,  
Yields to his fond caress with wanton play,  
And sweet, reluctant, amorous delay.” P. 54.

Upon this historic fact our author has the following note:—

‘ The Mosaic history of Paradise and of Adam and Eve has been thought by some to be a sacred allegory, designed to teach obedience to divine commands, and to account for the origin of evil, like Jotham's fable of the trees; Judges ix. 8. or Nathan's fable of the poor man and his lamb; 2 Sam. xii. 1. or like the parables in the New

Testament; as otherwise knowledge could not be said to grow upon one tree, and life upon another, or a serpent to converse; and lastly that this account originated with the magi or philosophers of Egypt, with whom Moses was educated, and that this part of the history, where Eve is said to have been made from a rib of Adam might have been an hieroglyphic design of the Egyptian philosophers, showing their opinion that mankind was originally of both sexes united, and was afterwards divided into males and females; an opinion in later times held by Plato, and I believe by Aristotle, and which must have arisen from profound inquiries into the original state of animal existence.' P. 42.

The following note is worth attention, and displays the acuteness of our author's genius, when directed to a proper subject.

' Mr. Knight first observed that those apple and pear trees, which had been propagated for above a century by ingraftment were now so unhealthy, as not to be worth cultivation. I have suspected the diseases of potatoes attended with the curled leaf, and of strawberry plants attended with barren flowers, to be owing to their having been too long raised from roots, or by solitary reproduction, and not from seeds, or sexual reproduction, and to have thence acquired those hereditary diseases.' P. 57.

In the ensuing lines we meet with so much of the doctor's technical vocabulary, that none but those who are initiated into his theory will be able to comprehend them. To such, however, the versification will appear strikingly elegant.

" The stamen males, with appetencies just,  
Produce a formative prolific dust;  
With apt propensities, the styles recluse  
Secrete a formative prolific juice;  
These in the pericarp erewhile arrive,  
Rush to each other, and embrace alive.  
—Form'd by new powers progressive parts succeed,  
Join in one whole, and swell into a seed.' P. 64.

Upon the aurelian state of the silk-worm our author has the following note.

' The numerous moths and butterflies seem to pass from a reptile leaf-eating state, and to acquire wings to flit in air, with a proboscis to gain honey for their food along with their organs of reproduction, solely for the purpose of propagating their species by sexual intercourse, as they die when that is completed. By the use of their wings they have access to each other on different branches or on different vegetables, and by living upon honey probably acquire a higher degree of animation, and thus seem to resemble the anthers of flowers, which probably are supported by honey only, and thence acquire greater sensibility.

' A naturalist, who had studied this subject, thought it not impossible that the first insects were the anthers and stigmas of flowers,



which had by some means loosened themselves from their parent plant, like the male flowers of vallisneria, and that other insects in process of time had been formed from these, some acquiring wings, others fins, and others claws, from their ceaseless efforts to procure food or to secure themselves from injury. He contends, that none of these changes are more incomprehensible than the transformation of caterpillars into butterflies.' P. 66.

Perhaps not ; and certainly not more incomprehensible than our author's first theory of the origin of all organic life from submarine monads. On what a chain of fancies does Dr. Darwin's whole system of zoölogy depend !—The following is his truly elegant description of the transformation of the silk-worm in *metrical* poetry.

" Hence, when the Morus in Italia's lands  
To spring's warm beam its timid leaf expands ;  
The silk-worm broods in countless tribes above  
Crop the green treasure, uninform'd of love ;  
Erewhile the changeful worm with circling head  
Weaves the nice curtains of his silken bed ;  
Web within web involves his larva form,  
Alike secured from sunshine and from storm ;  
For twelve long days he dreams of blossom'd groves,  
Untasted honey, and ideal loves ;  
Wakes from his trance, alarm'd with young desire,  
Finds his new sex, and feels ecstatic fire ;  
From flower to flower with honey'd lip he springs,  
And seeks his velvet loves on silver wings." P. 66.

Canto III is devoted to the phenomena of the mind. It opens as follows:—

' Now rose, adorn'd with beauty's brightest hues,  
The graceful hierophant, and winged Muse ;  
Onward they step around the stately piles,  
O'er porcelain floors, through laqueated ailes,  
Eye Nature's lofty and her lowly seats,  
Her gorgeous palaces, and green retreats,  
Pervade her labyrinths with unerring tread,  
And leave for future guests a guiding thread.

' First with fond gaze blue fields of air they sweep,  
Or pierce the briny chambers of the deep ;  
Earth's burning line, and icy poles explore,  
Her fertile surface, and her caves of ore ;  
Or mark how oxygen with azote-gas  
Plays round the globe in one aerial mass,  
Or fused with hydrogen in ceaseless flow  
Forms the wide waves, which foam and roll below.

' Next with illumined hands through *prisms* bright  
Pleased they untwist the sevenfold threads of light ;

Or, bent in pencils by the lens, convey  
 To one bright point the silver hairs of day.  
 Then mark how two electric streams conspire  
 To form the resinous and vitreous fire;  
 Beneath the waves the fierce gymnotus arm,  
 And give torpedo his benumbing charm:  
 Or, through Galvanic chain-work as they pass,  
 Convert the kindling water into gas.

‘ How at the poles opposing ethers dwell,  
 Attract the quivering needle, or repel.  
 How gravitation by immortal laws  
 Surrounding matter to a centre draws;  
 How heat, pervading oceans, airs, and lands,  
 With force uncheck’d the mighty mass expands;  
 And last how born in elemental strife  
 Beam’d the first spark, and lighten’d into life.

‘ Now in sweet tones the inquiring Muse express’d  
 Her ardent wish; and thus the fair address’d.  
 “ Priestess of Nature! whose exploring sight  
 Pierces the realms of chaos and of night;  
 Of space unmeasured marks the first and last,  
 Of endless time the present, future, past;  
 Immortal guide! O, now with accents kind  
 Give to my ear the progress of the mind.  
 How loves, and tastes, and sympathies commence  
 From evanescent notices of sense?  
 How from the yielding touch and rolling eyes  
 The piles immense of human science rise?—  
 With mind gigantic steps the puny elf,  
 And weighs and measures all things but himself!” r. 83.

The indulgent hierophant renews her task, and explains to her pupil the Darwinian theory of irritation, sensation, volition, association, and the sense of touch. From touch, the priestess, in the name of the doctor, derives all our ideas of beauty, whether actual or sentimental.

“ As the pure language of the sight commands  
 The clear ideas furnish’d by the hands;  
 Beauty’s fine forms attract our wondering eyes,  
 And soft alarms the pausing heart surprise.  
 Warm from its cell the tender infant born  
 Feels the cold chill of life’s aerial morn;  
 Seeks with spread hands the bosom’s velvet orbs,  
 With closing lips the milky fount absorbs;  
 And, as compress’d the dulcet streams distil,  
 Drinks warmth and fragrance from the living rill;  
 Eyes with mute rapture every waving line,  
 Prints with adoring kiss the Paphian shrine,  
 And learns ere long, the perfect form confess’d,  
 Ideal beauty from its mother’s breast.



“ Now on swift wheels descending like a star  
Alights young Eros from his radiant car;  
On angel-wings attendant Graces move,  
And hail the god of sentimental love.  
Earth at his feet extends her flowery bed,  
And bends her silver blossoms round his head;  
Dark clouds dissolve, the warring winds subside,  
And smiling Ocean calms his tossing tide,  
O'er the bright morn meridian lustres play,  
And heaven salutes him with a flood of day.

“ Warm as the sun-beam, pure as driven snows,  
The enamour'd god for young Dione glows;  
Drops the still tear, with sweet attention sighs,  
And woos the goddess with adoring eyes;  
Marks her white neck beneath the gauze's fold,  
Her ivory shoulders, and her locks of gold;  
Drinks with mute ecstasy the transient glow,  
Which warms and tints her bosom's rising snow.  
With holy kisses wanders o'er her charms,  
And clasps the beauty in Platonic arms;  
Or if the dewy hands of Sleep, unbid,  
O'er her blue eye-balls close the lovely lid,  
Watches each nascent smile, and fleeting grace,  
That plays in day-dreams o'er her blushing face;  
Counts the fine mazes of the curls, that break  
Round her fair ear, and shade her damask cheek;  
Drinks the pure fragrance of her breath, and sips  
With tenderest touch the roses of her lips;—  
O'er female hearts with chaste seduction reigns,  
And binds society in silken chains.” P. 97.

The verse in this extract beginning ‘*Earth at his feet*,’ together with the five ensuing, are translated from Lucretius's exquisite address to Venus, at the opening of his first book:—

Te, Dea, te fugiunt venti, te nubila cœli,  
Adventumque tuum; tibi suaves dædala tellus  
Submittit flores; tibi rident æquora ponti;  
Placatumque nitet diffuso lumine cœlum.

We are surprised that Dr. Darwin has not more frequently copied that admirable writer upon a similar subject: we have not traced more than two other allusions to him in the course of the entire poem, and these merely in his poetic descriptions. He might have been consulted with still greater advantage as a natural historian, philosopher, and logician.

From a knowledge of beauty thus acquired, proceed taste, imitation, the natural signs by which the various classes of animals understand each other; and hence human language, and the reflective faculties; whence, again, sympathy and philanthropy. We cannot close the present canto without entering our decided

protest against the first of the following lines, which form a part of its concluding sentence: the benevolent precept referred to is unjustly asserted to be *inscribed on the shrine of NATURE*; it was neither acted upon nor known till promulgated by the Divine Author of the Christian religion, and is one of the great characteristic marks of this most blessed and sublime communication.

“ High on yon scroll, inscribed o’er NATURE’S SHREIN,  
Live in bright characters the words divine.  
‘ In life’s disastrous scenes to others do,  
What you would wish by others done to you.’  
—Winds! wide o’er earth the sacred law convey,  
Ye nations, hear it! and ye kings, obey!’ P. 124.

Canto IV is directed to the mysterious and indefinite subject of good and evil, both moral and physical. In the progress of this book the universal existence of evil is first examined through every rank and class of matter, animate and inanimate, rational and irrational; in the course of which investigation, all things are found to subsist upon all things; and our author endeavours once more to establish the existence of that *sublime precept*, which he has stated in a former work to be imprinted on the very forehead of Nature—KILL OR BE KILLED; till, at length,

‘ —Air, earth, and ocean, to astonish’d day  
One scene of blood, one mighty tomb display!  
From Hunger’s arm the shafts of Death are hurl’d,  
And one great slaughter-house the warring world!’ P. 134.

The melancholy picture concludes with this querulous inquiry.

‘ — Ah where can sympathy reflecting find  
One bright idea to console the mind?  
One ray of light in this terrene abode  
To prove to man the goodness of his God?’ P. 141.

The scene now brightens; and the poet immediately opens the arguments in behalf of a superiority of universal good with the following lines:—

“ Hear, O ye sons of time!” the nymph replies,  
Quick indignation darting from her eyes;  
“ When in soft tones the Muse lamenting sings,  
And weighs with tremulous hand the sum of things;  
She loads the scale in melancholy mood,  
Presents the evil, but forgets the good.  
But if the beam some firmer hand suspends,  
And good and evil load the adverse ends;  
With strong libration, where the good abides,  
Quick nods the beam, the ponderous gold subsides.



"Hear, O ye sons of Time! the powers of life  
Arrest the elements, and stay their strife;  
From wandering atoms, ethers, airs, and gas,  
By combination form the organic mass;  
And,—as they seize, digest, secrete,—dispense  
The bliss of being to the vital ens.  
Hence in bright groups from Irritation rise  
Young Pleasure's trains, and roll their azure eyes.

"With fond delight we feel the potent charm,  
When Zephyrs cool us, or when sun-beams warm;  
With fond delight inhale the fragrant flowers,  
Taste the sweet fruits, which bend the blushing bowers,  
Admire the music of the vernal grove,  
Or drink the raptures of delirious love.

"So with long gaze admiring eyes behold  
The varied landscape all its lights unfold;  
Huge rocks opposing o'er the stream project  
Their naked bosoms, and the beams reflect;  
Wave high in air their fringed crests of wood,  
And checker'd shadows dance upon the flood;  
Green sloping lawns construct the sidelong scene,  
And guide the sparkling rill that winds between;  
Conduct on murmuring wings the pausing gale,  
And rural echoes talk along the vale;  
Dim hills behind in pomp aerial rise,  
Lift their blue tops, and melt into the skies." P. 141.

The sources of pleasure are extended to an almost infinite variety of other phænomena, through which we cannot pursue the poet. Soon, however, we are told—

"Soon the fair forms with vital being bless'd,  
Time's feeble children, lose the boon possess'd;  
The goaded fibre ceases to obey,  
And sense deserts the uncontractile clay;  
While births unnumber'd, ere the parents die,  
The hourly waste of lovely life supply;  
And thus, alternating with death, fulfil  
The silent mandates of the Almighty will;  
Whose hand unseen the works of nature dooms  
By laws unknown—who gives, and who resumes.

"Each pregnant oak ten thousand acorns forms  
Profusely scatter'd by autumnal storms;  
Ten thousand seeds each pregnant poppy sheds  
Profusely scatter'd from its waving heads;  
The countless aphides, prolific tribe,  
With greedy trunks the honey'd sap imbibe;  
Swarm on each leaf with eggs or embryos big,  
And pendent nations tenant every twig.  
Amorous with double sex, the snail and worm,  
Scoop'd in the soil, their cradling caverns form;

Heap their white eggs, secure from frost and floods,  
 And crowd their nurseries with uncounted broods.  
 Ere yet with wavy tail the tadpole swims,  
 Breathes with new lungs, or tries his nascent limbs;  
 Her countless shoals the amphibious frog forsakes,  
 And living islands float upon the lakes.  
 The migrant herring steers her myriad bands  
 From seas of ice to visit warmer strands;  
 Unfathom'd depths and climes unknown explore,  
 And covers with her spawn unmeasured shores.  
 —All these, increasing by successive birth,  
 Would each o'erpeople ocean, air, and earth.

“ So human progenies, if unrestrain'd,  
 By climate friended, and by food sustain'd,  
 O'er seas and soils, prolific hordes! would spread  
 Erelong, and deluge their terraqueous bed:  
 But war, and pestilence, disease, and dearth,  
 Sweep the superfluous myriads from the earth.  
 Thus while new forms reviving tribes acquire  
 Each passing moment, as the old expire;  
 Like insects swarming in the noontide bower,  
 Rise into being, and exist an hour;  
 The births and deaths contend with equal strife,  
 And every pore of Nature teems with life;  
 Which buds or breathes from Indus to the poles,  
 And earth's vast surface kindles, as it rolls!

“ Hence when a monarch or a mushroom dies,  
 Awhile extinct the organic matter lies;  
 But, as a few short hours or years revolve,  
 Alchemic powers the changing mass dissolve;  
 Born to new life unnumber'd insects pant,  
 New buds surround the microscopic plant;  
 Whose embryo senses, and unwearied frames,  
 Feel finer goads, and blush with purer flames;  
 Renascent joys from irritation spring,  
 Stretch the long root, or wave the aurelian wing.

“ When thus a squadron or an army yields,  
 And festering carnage loads the waves or fields;  
 When few from famines or from plagues survive,  
 Or earthquakes swallow half a realm alive;—  
 While Nature sinks in Time's destructive storms,  
 The wrecks of Death are but a change of forms;  
 Emerging matter from the grave returns,  
 Feels new desires, with new sensations burns;  
 With youth's first bloom a finer sense acquires,  
 And Loves and Pleasures fan the rising fires.—  
 Thus sainted Paul, ‘O Death!’ exulting cries,  
 ‘Where is thy sting? O grave! thy victories?’ P. 156.

Such is our author's new commentary upon St. Paul—who  
 is just about as much indebted to him as Moses is, for his illus-



tration of the mode by which was created the first mother of mankind in the garden of Eden! and such are the sublime comforts afforded by modern philosophy!! Dr. Darwin teaches, indeed, the doctrines of a future state, of future happiness, and immortality: but his future state is that of the future existence of man in the form of worms or maggots—his future happiness, that which is propagated to these or other animalcules by the new acquisition of life, and which they, in return, propagate to another order of beings upon their destruction—and his immortality is the perpetual reproduction of life, which hence ensues in some shape or another.

“ Immortal Happiness from realms deceased  
Wakes, as from sleep, unless en'd or increased;  
Calls to the wise in accents loud and clear,  
Sooths with sweet tones the sympathetic ear;  
Informs and fires the reviviscent clay,  
And lights the dawn of life's returning day.” p. 162.

Upon this passage we have the following note.

‘ The sum total of the happiness of organized nature is probably increased rather than diminished, when one large old animal dies, and is converted into many thousand young ones; which are produced or supported with their numerous progeny by the same organic matter. Linnæus asserts, that three of the flies, called *musca vomitoria*, will consume the body of a dead horse, as soon as a lion can; *Syst. Nat.*’ p. 162.

Of other immortality, futurity, or future happiness, we hear not a syllable. Finally, *Urania*, the bard's celestial instructress, approaches the altar of the *Goddess of Nature*, and there pays her homage to *Truth divine*: and with this act of religion the poem concludes.

‘ Slow to the altar fair *Urania* bends  
Her graceful march, the sacred steps ascends,  
High in the midst with blazing censer stands,  
And scatters incense with illumined hands:  
Thrice to the goddess bows with solemn pause,  
With trembling awe the mystic veil withdraws,  
And, meekly kneeling on the gorgeous shrine,  
Lifts her ecstatic eyes to *Truth divine*!’ p. 170.

Such is the poem before us, composed with an elaborate polish of diction, a curious felicity in the introduction of technical terms, and in an appeal to many of the most recondite arcana of nature; and occasionally with an exquisite boldness of imagination, and accuracy of taste. Beyond this, however, we have but little to add in its praise. Its versification, its vocabulary, its images, are all alike confined and unvaried, wearying us with their monotony of recurrence and perpetuity of

pomp, and in very few instances offering any thing which we have not already met with in our author's *Botanic Garden*. It is a gallery of little gaudy pictures, in which the artist is a continual mannerist, and for ever copying from himself. It is deficient in interest, from a want of general connexion, and, what might easily have been added, the casual introduction of impressive episodes. But its grand fault is its unrestrained and constant tendency to subvert the first principles and most important precepts of revelation, and to substitute the religion of nature for the religion of the Bible.

To the poem are appended a variety of additional notes, in illustration of the doctrines it inculcates; many of which indeed, from their length and arrangement, are less entitled to the appellation of notes, than essays. The same penetrative genius, the same wildness of fancy, and occasional felicity of conjecture, are here as obvious as in the poem. The longest are on spontaneous vitality; the chemical theory of electricity and magnetism, including the science of Galvani; the analysis of taste; and the theory and structure of language. From these, we regret that our limits will not allow us to make any extract. They may certainly be perused with much entertainment, and no small degree of instruction.

ART. V.—*The Three Brothers: a Romance.* By Joshua Pickersgill, Jun. Esq. 4 Vols. 12mo. 1l. Boards. Stockdale. 1803.

THE author, by denominating the present work a romance, intends, perhaps, to escape regular criticism, as the practice of such writers warrants every vagrant irregularity, justifies every breach of probability; and, with the wild enthusiasm of true poetry without its ornaments, overleaps time and space, divine and natural laws. A species of writing has lately appeared, uniting apparently romantic incidents with the genuine novel, which may be styled the humbler, and sometimes the comic, epic, of which the *Æthiopic History of Heliodorus* is one of the earliest specimens. We had lately occasion to notice a work of this kind—the *Monk of Madrid*: but it did not appear of sufficient importance to lead us into any disquisition on this new attempt. The *Mysteries of Udolpho* was one of the most pleasing specimens of this union; and its predecessor, the *Romance of the Forest*, led the way to the mixture, by blending some portion of the marvellous, though not of the more impressively terrifying species, with the softer beauties of the humble epic—the novel.

In the genuine novel, we expect a natural but amusing series of transactions, rising in their singularity above the most com-



mon incidents of life, and, in the language, above colloquial meanness; characters of which the outline may be hinted at, but which must describe themselves by the adventures in which they are engaged; and these may be singular and comic, or, with more dignity, be represented as examples of virtue and religion, of delicacy, honour, and propriety. Something is expected that may attract by amusement, something that may instruct by example. To keep up attention, the story must be artfully involved; and, to gratify the mind in attention thus suspended, the catastrophe must be clear, unexpected, and satisfactory, 'as when Bellario discovers all.' Smollett's novels are narratives, without any artful involution; and their merit consists in raising distress, which is relieved by easy and natural means. Fielding's *Tom Jones* is an instance of a story involved with peculiar skill, and unraveled with singular felicity. Miss Burney's novels sometimes fail in the catastrophe, which is often abrupt, and occasionally a little obscure. Mrs. Smith is frequently happy in her conclusions; but, as the distress is not greatly heightened, the relief is not felt with proportional satisfaction.

The historic novel, as generally conducted, fills up the space which the dignity of history deigns not to record, and imagines adventures suitable to the general character of the hero, when placed in the more private scenes of life. Authors who wish to secure applause, sometimes mix the two last species with the romance; and, by heightening traits of nature with the irregular wildness of the Italian or the terrors of the German school, produce a mixture like Gay's 'What d'ye call it?' which is tragedy, comedy, and farce, while it attains the merit of neither species singly.

Of the terrific romance, we have lately had a singular specimen in the *Monk*, which, until the appearance of the present volumes, has had neither follower nor imitator. If it be an error to copy a faulty model, our author is undoubtedly wrong: if it display somewhat worse than a false taste to imitate the more exceptionable parts, his error is still greater;—for of each Mr. Pickersgill may, we think, be convicted.

We have not introduced the former remarks on the conduct of these humbler epics, without meaning to apply them to the present work. The author may refuse to plead to the indictment, by referring to his title; but the words *novel* and *romance* are generally supposed synonymous, and used promiscuously. As a *novel*, this 'romance' gains admittance to the circulating library, the parlour-window, and the toilet: as a novel, then, it must be examined.

One great source of the pleasure both in the greater and the comic epic consists in the artful concealment of the event, and

the creation of a permanent anxiety for the hero whose virtues and accomplishments are represented in so exalted a view, as to engage our admiration and esteem. In the artful concealment of the event, Mr. Pickersgill has well succeeded; for the story is so *devilishly* involved, that the arch-fiend alone can give the clue. It has been said that the devil is Milton's hero: a personification by the power of the devil is our author's, if hero there be. We catch a glance of him, however, but by fits and starts; and he only appears in full view towards the conclusion.

Two of the Brothers, Claudio and Henry, though by accident placed in different countries and in opposing armies, are first introduced. Neither is a model of excellence, or an object of imitation. They have no discriminating features. Henry is wicked, we know not why; and Claudio unfortunate, for reasons beyond our sagacity. The third brother, by accident deformed, barter his eternal salvation with the 'foul fiend,' to procure a handsome shape and supernatural powers. His arts haunt these brothers, of whom Claudio only survives, to live in poverty, obscurity, and misery. The gentle, the affectionate Camilla, from circumstances only, without any absolute crime, unless indelicacy may be styled one, is miserable in every state; and pines out the remainder of a wretched life in obscurity, happy only in a deprivation of her reason. From all this a moral is forcibly expressed, very differently from what the story suggests, and, on the whole, very unsatisfactory.

In the conduct of the narrative, we often trace the author in the vestiges of his predecessors. He attempts to combine the historic events with his sorcery, by dating his story in the fifteenth century, and mixing the Genoese conspiracy of that period with the adventures of Claudio, as well as the expedition to Africa which occurred at a different period—an anachronism which he does not attempt to excuse. Mrs. Ratcliffe seems to have furnished him with many incidents, particularly the unexpected disappearance of Henry, the long passages, the sudden turns, the charnel-house, &c. The Monk, however, is apparently fresh in the author's recollection; and the whole apostasy of this *New Julian*\* is copied from it, as well as the discovery of the marquis in the subterranean dungeon.—Scarron's Comic Romance has furnished one terrific situation, where Julian leaps on the horse behind Claudio. The introduction of moonlight, to show the figure which thus intrudes, at once points out the source. The original hint is in the Arabian Nights' Entertainments, in the Adventures of Sinbad with the Old Man of the Sea.—Much, however, is wholly the author's own; and many of the descriptions are worked up with a spirited energy and terrific

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\* Might not this, in imitation of the New Heloise, have been a better title for his work?



horrors. Two particularly strike us in the recollection—the appearance of the ‘arch-angel ruined,’ and the adventure with the negroes in the cave on the African coast. The former is described with peculiar sublimity, borrowed, indeed, in part, from the inspirations of Milton. As it is short, we shall transcribe it.

‘Weighed down by these reflections, he prostrated along the earth, and crushing his hands together, adjured on high for salvation, of which, by less than miracle, he despaired. Neither spoke the thunder or sung the lightning in acquiescence to his prayer. He arose doubtful of the effect, but was no longer so, when he descried his shadow lengthened by the evening sun into magnific deformity. Could I be other than I am, he cried, and various readings of diabolical compacts flitted across his mind. His soul grew black with design, and stained his flesh with sympathetic hue; he darkened like a strangled malefactor, for good was being murdered within him. He fled from the damned mockery of his shadow: alas! no one interfered to save him.’ Vol. iv. p. 342.

‘Arnaud hied him to a cavern of stupendous dimensions, which was bosomed in a solemn and unfrequented forest. There he imitated those rites, of which he had learned the formality and effect in books of necromancy. Though the sensitive earth already shuddered beneath his feet, he persisted; and uttered, with a desperate but faltering voice, those incantations, which conjured the prince of hell to appear, without dissembling himself by any human representation. Gradually became audible the fluttering of immense pinions, that storming the ambient air, fanned it away with the rapidity and uproar of torrents of water. The gusts, being more impetuous than when new blown by the wintry north, were hardly to be withstood by Arnaud, who meditated to hide himself in the subterfuges of the cavern; in an instant the loftiest branches were bared of their leaves, while the birds, on nestward wing, vainly laboured against the blast, but caught in its resistless eddy, were whirled with shrieks around, or torn to piecemeal in the circulation, or dashed with shattered plumage to the ground. An azotic vapour clouded the cave wherein was Arnaud; it thickened, and at length condensed to a local appearance; but so magnificent and dimensionless that eye could not measure, or thought understand it. Arnaud must have fallen, had not petrification bound his nerves; but his mind died in its terror of standing before him who had combated the Almighty. His thoughts no longer were his own, but passed away to the subject of them, who strait assumed figure, mien, and panoply, as at that time; the cave enlarging to contain him.

‘His stature presented the realization of that magnificent idea of sculpturing Mount Athos into human symmetry. A shield he bore graved with the interception of ten thousand thunderbolts; in his right hand a spear, whereof the spand was shivered like a storm-riven mast, and the steely blade melted by the hostile lightning: his helm was topt with plumes that waved a tempest. His presence shrivelled the herbage, and scorched up the veins of their fruitfulness: where he stood the earth quaked and yawned as though his glances inflamed the

mineral combustion to infest its womb. Those glances issued not from limited sources as the eye of man. Satan was all eye, from which Arnaud could not escape whichever way he turned. Like the roaring of many winds that breath came round Arnaud, which was used to blow up the furnaces of the damned. His words, like the immediate thunder, stunned the sense, but informed the understanding.' Vol. iv. p. 343.

As the work, from its unskilful conduct, fails to interest, so, from its inverted phraseology and inaccurate language, it often disgusts. We once thought that the author meant to imitate the language of the fifteenth century. If this were his object, he has wholly failed; for it is of no period, and of no uniform standard. Fresh from the school of the Monk, he has also imitated its pruriency, which he defends, from the necessity of unfolding the gradual degradation of Henry's mind. The defence is, however, unfounded. Henry's character is neither developed by description, nor by his actions. His good and evil are apparently by starts; nor do we ever perceive that they are more than the irregular ebullitions of an untutored mind, except in the infamous designs on Camilla, in which he was under the guidance of the wretched Hildebrand.—On the whole, we think this a very indifferent work. Begun when the author was nineteen, it is published at twenty-two, as he tells us in the conclusion. We trust, however, that the luxuriance of these early branches will be properly pruned, and that in time we may expect the tree to be not only ornamental but fruitful.

ART. VI.—*Animal Biography; or, Anecdotes of the Lives, Manners, and Economy, of the Animal Creation, arranged according to the System of Linnæus. By the Rev. W. Bingley, A. B. F. L. S. &c. 3 Vols. 8vo. 11. 7s. Boards. Phillips. 1803.*

WHEN a science becomes fashionable, it is frequently broken into fragments, offered with every capricious variation, recommended by the language of affectation, and calculated to strike the fancy, without improving the understanding. We are sorry that in some part of this censure we are obliged to include the present author, though, in many respects, of a superior character, and more brilliant talents, than the general herd of compilers. Why he should have arranged himself with them, it is not our business to determine. The title, in the bookseller's phrase, is a *taking* one: it is unusual, in the first instance, and seems to imply novelty of research, a varied view of a subject before known; something, from its being apparently inapplicable to the description of the manners of animals, which we cannot understand. Biography is the delineation of



the life of an individual: his manners form a part of the subject: but we chiefly look for the circumstances of his life, for the peculiar traits which distinguish his mind, and the events which have hence occurred to him. It can therefore scarcely be transferred to the manners of a genus, especially a genus of those animals which are swayed by what appears to be almost necessity; *viz.* unvarying instinct.

Mr. Bingley does not, however, confine himself to the *manners* of animals: he gives of each a slight description, and refers to the best authors by a short, but judicious, list of synonyms.

‘ In giving the following work to the public, I wish to be understood, as laying no claim whatever to attention, except on the score of utility: but if, by going somewhat out of the track of former writers, and, at the same time, in a strict adherence to system, it shall appear, that I have brought forward anecdotes and observations that tend to promote the study of this delightful science, I shall consider the labour of two years, almost entirely employed in it, as not improperly bestowed. For this purpose, besides my own immediate observations, I have ranged through a most expensive collection of books, amounting in number to near a thousand volumes; and I have taken in the accounts of nearly all the authentic travellers and historians, from the earliest to the present times.’ Vol. i. p. v.

This appearance of modesty is captivating; and would have been more so, in the present instance, but from the ostentatious display of ‘near a thousand’ volumes. It is unpleasant to detract from an author’s pretensions: but we thought the list of volumes comparatively short; and, on enumerating them, we discovered less than 476, including 91 of the Philosophical Transactions, and 36 of the Annual Register. When we examined the catalogue, we found the real authorities unaccountably few. Not a single French or German treatise appears, nor any Latin work, except Gmelin’s edition of Linnæus. Pliny and Aristotle are, we know, unmercifully pillaged by modern authors; and Solinus, the echo of Pliny, is not spared\*. We could have wished, however, that their references had appeared; for, as Fielding humourously observed, ‘Aristotle is not so great a fool as those who have *not read his works* wish us to think.’ To come, however, nearer to the point, we perceive Barbut, Bewick, Brookes, Goldsmith, Hamilton, Harris, Kerr, Lowthorp, Motte, Pennant, Smellie, and Tilloch, with many of doubtful authority, either compilers, editors, or uncertain as original observers, among the writers consulted. These

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\* We perceive, indeed, *Ælian* quoted in one passage, in which he describes the elephant as capable of writing: but perhaps this had better have been omitted. It would be incredible, according to the description. The nightingale’s speaking Greek and Latin, from Pliny, is a similar wonder.

comprise at least 52 of the boasted number; for, while we admit the 91 volumes of the Transactions, we must exclude the abridgements; and, when we descend to the copyists of copies, the shadows of a shade, we must necessarily lessen the merit of an extensive compilation. In fact, of 'near a thousand volumes,' we do not find traces of more than 300 which contain real authentic information. This is, however, a number that demands a high respect; and though, as we have already said, the claims of some of these are suspicious, we still think our author's collection judicious and comprehensive. Had he gone out of the kingdom and his own language, he might have added to the list with advantage.

'In composing these volumes, I have all the way attended to every thing that might be of use in juvenile instruction. Youth are caught by anecdote; and from this peep into nature, many may be induced to look further than they at first intended, and to enter with spirit into the study of such more abstruse books as would, at first sight, have alarmed them.

'It is necessary that I should explain one circumstance, that may be remarked by critical readers:—this is, that, in some instances, an author is quoted, and no reference appears to him in the notes. At the commencement of the work, it was my intention to let the general list of authorities suffice for all, except doubtful cases; but, after I had proceeded some way, I was induced to change my plan in this respect, and, as far as I then could, to insert no statement, but on an immediate reference to the writer. Where, therefore, this is not found, the reader must conclude, that I had passed the part when the after resolution was formed.

'All the writers from whom I have derived information, are, I believe, esteemed authentic; but, even amongst the most careful of these, I have at times found some difficulty in separating truth from falsehood. Many are too apt to depend on report for subjects, that require somewhat more than report for their authentication. We should not, however, be justified in entirely throwing aside the writings, even of those in which some glaring absurdities are discoverable: but it is necessary, that we should be careful in selecting the sterling grains of truth from the imperfect and drossy matter that frequently surrounds them.—To render myself less liable to censure, I have been extremely careful, wherever any statement appeared doubtful, never to omit citing my authority.' Vol. i. p. vii.

This part of our author's professions, with the exception already stated, we can admit; and may add, that the work is interesting and entertaining. As a compilation, however, it is liable to the usual exception of such attempts; where the scissors and paste are the only instruments and materials employed. One or two anecdotes are repeated in different parts; sometimes a little contradiction occurs; and the language is not always uniform. Minute attention alone will detect these minor errors;



and neither the entertainment nor the instruction of the general reader will be greatly diminished.

The introduction contains a few general, though somewhat trite, remarks on the study of nature, from the minutest objects endowed with life, to the myriads of stars, which, to the uninformed mind, seem created only to glitter in the darkest nights. The regularity in the numbers of animals created, the wisdom displayed in the food calculated to nourish every species, and which to other species is highly noxious, the arrangements for supplying vegetables in every climate and every situation, with some similar disquisitions, fill the remainder of this part of the work. These views may be just: but we could have wished that the writer had stepped beyond the obvious common-place observations of numerous authors who have preceded him in the same path.

Mr. Bingley follows the Linnæan system, and describes the families of animals, with their different manners, in the track of the Swedish naturalist. We cannot accompany him minutely, to pluck up the few tares scattered among the wheat, but shall extract a passage or two from each kingdom of nature, as specimens of his work.

Notwithstanding the title and the author's professions, the descriptions of the animals, and subjects distinct from their manners, occupy a dis-proportioned share; and, of the ornithorhynchus, the whole article is necessarily descriptive. We shall pass over the lion and the half-reasoning elephant—though the magnanimity of the former is too much exaggerated, and some of the too numerous anecdotes (for, in treating of the *biography* of the elephant, we may, without apology, employ that term) of the latter are a little incredible—to notice the cat. We do it from pity; for cats have been supposed to have little attachment to their masters, and little recollection of former kindness.

A physician of Lyons was, in July 1800, requested to inquire into a murder that had been committed on a woman of that city. In consequence of this request he went to the habitation of the deceased, where he found her extended lifeless on the floor and weltering in her blood. A large white cat was mounted on the cornice of a cupboard, at the far end of the apartment, where he seemed to have taken refuge. He sat motionless, with his eyes fixed on the corpse, and his attitude and looks expressing horror and affright. The following morning he was found in the same station and attitude; and when the room was filled with officers of justice, neither the clattering of the soldiers' arms, nor the loud conversation of the company, could in the least degree divert his attention. As soon, however, as the suspected persons were brought in, his eyes glared with increased fury, his hair bristled, he darted into the middle of the apartment, where he stopped for a moment to gaze at them, and then precipitately retreated under the bed. The countenances of the assassins were discon-

certed, and they were now, for the first time during the whole course of the horrid business, abandoned by their atrocious audacity.

' Few animals exhibit more maternal tenderness, or shew a greater attachment to their young; than the cat; the assiduity with which she attends them, and the pleasure which she seems to take in all their playful tricks, afford a most grateful entertainment to every observer of nature. She has also been known not only to nurse with tenderness the young of different individuals, but even the young of other kinds of animals.

" My friend " (says Mr. White, in his Natural History of Selborne) " had a little helpless leveret brought to him, which the servants fed with milk from a spoon; and about the same time his cat kittened, and the young were dispatched and buried. The hare was soon lost, and was supposed, as with most fondlings, to have been killed by some dog or cat. However, in about a fortnight, as the master was sitting in his garden, in the dusk of the evening, he observed his cat, with tail erect, trotting towards him, and calling with little short inward notes of complacency, such as they use towards their kittens, and something gamboling after, which proved to be the leveret, that the cat had supported with her milk, and continued to support with great affection.—Thus was a granivorous animal nurtured by a carnivorous and predacious one!' Vol. i. p. 283.

The manners of the beaver are described from major Cartwright and Dr. Pratz: but it should at least have been noticed that more modern observers have accused them of too great refinement in their explanations of the beavers' sagacity, and the final cause of many of the appearances that relate to them. The swine is described as stupid and indocile. This is not strictly true: it is obstinate when it apprehends injury, but docile, and even attached, to those from whom it has received attention. The fact adduced to show that the hog is remarkably tenacious of life, seems, in some measure, connected with Galvanism. As we find so few novelties in this work, we must select what appears to us to be less generally known. It is also from a German work not reckoned among the 'Thousand and One\*.'

' In the island of Sumatra there is a variety of this species that frequents the impenetrable bushes and marshes of the sea-coast. These animals live on crabs and roots: they associate in herds, are of a grey colour, and smaller than the English swine. At certain periods of the year, they swim, in herds of sometimes a thousand, from one side of the river Siak to the other, at its mouth, which is three or four miles broad, and again return at stated times. This kind of passage also takes place in the small islands, by their swimming from one to the other. On these occasions they are hunted by a tribe of the Malays, distinct from all the others of the island, who live on the coasts of the kingdom of Siak, called Salettians.

' These men are said to smell the swine long before they see them,

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\* We ought to add, that, in the margin, we find quotations from Pliny from German works and foreign transactions, but quoted indistinctly perhaps from other authors.



and when they do this they immediately prepare their boats. They then send out their dogs, which are trained to this kind of hunting, along the strand, where, by their barking, they prevent the swine from coming ashore and concealing themselves among the bushes. During the passage the boars precede, and are followed by the females and the young, all in regular rows, each resting its snout on the ramp of the preceding one. Swimming thus in close rows they form a singular appearance.

'The Salettians, men and women, meet them in their small flat boats. The former row, and throw large mats, made of the long leaves of the *pandanus odoratissima* interwoven through each other, before the leader of each row of swine, which still continues to swim with great strength; but, soon pushing their feet into the mats, they get so entangled as to be able either no longer to move them, or only to move them very slowly. The rest are, however, neither alarmed nor disconcerted, but keep close to each other, none of them leaving the position in which they were placed. The men then row towards them in a lateral direction, and the women, armed with long javelins, stab as many of the swine as they can reach. For those beyond their reach they are furnished with smaller spears, about six feet in length, which they are able to throw to the distance of thirty or forty feet with pretty sure aim. As it is impossible for them to throw mats before all the rows, the rest of these animals swim off in regular order, to the places for which they set out, and for this time escape the danger. As the dead swine are found floating around in great numbers, they are picked up and put into larger boats which follow for the purpose.

'Some of these swine they sell to the Chinese traders who visit the island; and of the rest they preserve principally only the skins and fat. The latter, after being melted, they sell to the Maki Chinese; and it is used by the common people instead of butter, as long as it is not rancid, and also for burning in lamps, instead of cocoa-nut oil.' Vol. ii. p. 133.

The description of the manners of birds contains some interesting observations, though in general they are well known; and some '*totum vulgata per orbem*' might have been omitted, without disadvantage to the work. The following observation is new:—

'These birds (jackdaws) live principally on worms, and the larvæ of insects; but the editor of the present work, in company with a friend, was witness to a singular deviation from their usual mode of feeding. He was talking in the Inner Temple garden, about the middle of May last, when he observed a jackdaw hovering, in a very unusual manner, over the Thames. A barrel was floating near the place, a buoy to a net that some fishermen were hauling, and it was at first thought the bird was about to alight upon it. This, however, proved a mistake, for he descended to the surface of the water, and fluttered for a few seconds with his bill and feet immersed; he then rose, flew to a little distance, and again did the same, after which he made a short circuit, and alighted on a barge about fifty yards from the garden, where he devoured a small fish. When this was done, he made a third attempt, caught another, and flew off with it in his mouth.' Vol. ii. p. 277.

The third volume relates to the amphibia, insects, and worms; and the reader must smile over the conceit of the *biography* of a worm, a zoöphyte, a vinegar eel, or an hydatid. In fact, the account of the lower orders must consist of description only. Let us, however, select the amorous combat of snails.

\* THE GARDEN SNAIL.

\* See to the fight the gentle warriors move,  
And dart, with harmless force, the shafts of love!

\* The mode of breeding, in this and a few other species of snails, is extremely curious, and too well authenticated to be doubted. At a certain time of the year they meet in pairs, and stationing themselves an inch or two apart, lanch several little darts, not quite half an inch long, at each other. These are of a horny substance, and sharply pointed at one end. The animals, during the breeding season, are provided with a little reservoir for them, situated within the neck, and opening on the right side. On the discharge of the first dart, the wounded snail immediately retaliates on its aggressor by ejecting at it a similar one: the other again renews the battle, and in turn is again wounded. Thus are the darts of Cupid, metaphorical with all the rest of the creation, here completely realised in snails. After the combat they come together. Each of them lays its eggs in some sheltered and moist situation, generally under a little clod of earth, or in some cool cavity. The eggs are about the size of small peas, semi-transparent and of a soft substance. From these the young are hatched completely formed, with shells on their backs; and they undergo no further change than what necessarily takes place in the gradual increase of their size.\*  
Vol. iii. p. 551.

Our author, in this way, has proceeded downward in the scale of animal existence, till the thread breaks with its own fineness, and 'pure description holds the place' of anecdote and biography. Yet the idea has been continued further. We have the '*Loves of the Plants*,' and even a personification of different flowers, in some elegant poems, by more than one lady. Imagination should not, however, stop here. There are other worlds, and other kingdoms, to conquer. Not to leave the poet or the historian in suspense, we shall at once observe, that we would recommend the biography, or at least the loves, of the minerals to their notice. We cannot expect varied events in the life of copper ore, or relate the migrations of basaltes and granite: but the poet can describe their crystallisations, their affinities, and antipathies. The arbor Dianæ may animate him to delineate the dear delicious shades of this newly discovered tree: and he may breathe around it all the sweets of hydrogen, or Mr. Davy's new exhilarating draught of nitrous oxyd. Mr. Sergeant's plan, of animating minerals with sylphs and gnomes, is too common an idea for modern refinement. The particles themselves must be animated; and we do not know why they may not play as many pranks, and be employed in as many ser-



vices, as even Dr. Darwin's filaments, which, by successive, by more intricate combinations, form man himself. We trust the trial will be soon made.

But, to be serious—the perusal of these volumes has suggested an idea at least practicable, and which may, we think, make an entertaining work. If each propensity or passion, for instance, were illustrated by the manners of animals in which they are found most conspicuous, it might lead to additional observations and the accumulation of new facts. Pride, for example, is displayed by power, as when a dog, with the halter in his mouth, leads a horse, or when the parrot keeps chickens. The sense of ridicule is so strong in animals, that the most patient cannot bear to be laughed at, nor the most timid to be despised. A consciousness of property is also strong. A dog will not suffer himself to be beat in his hut, or the corner appropriated to himself. Confidence placed in animals is always repaid by attachment and fidelity. These views will certainly connect the various facts in a more pleasing form, and may suggest fresh observations to every one observant of animals and their manners. It is not, however, for us to devise new plans, or new works. Humble followers of the public taste, we must not step out of the circle which it has drawn around us, nor presume to be wiser than those who cater for others and ourselves.

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ART. VII.—*Ancient English metrical Romanceës, selected and publish'd by Joseph Ritson. 3 Vols. 8vo. 1l. 7s. Boards. Bulmer and Co. 1802.*

IT was the opinion of an able author, and an adequate judge of the subject, 'that metrical histories and romances throw great light on the manners and opinions of former times.' This publication may hence be consequently imagined 'an important accession to our stock of ancient English literature.' It is, however, not uncommon, in many of our pursuits, that the means are mistaken for the end; and, while error of this kind is so frequent, it is no disgrace to Mr. Ritson to have fallen into it. While romances instruct us, by describing the manners and opinions of a remote æra, they may entertain by their poetic descriptions, and keep attention alive by the singular adventures they record, their hair-breadth'scapes, and unexpected turns of fortune. We may admire in them an occasional approach to epic dignity, and may detect the mine from which Tasso and Ariosto gilded their labours. Yet it should not, on the other hand, be concealed, that, in this branch of reading, we meet with objects which disgust, with adventures at variance with probability, with language not refined by art, nor polished by correction. It should also be noticed, that the loose

manners, and the licentious morality, of these rude times hold out examples of almost every kind of vice. Murder and robbery are adorned with the garb of glory and valour: chastity is violated without a blush; and the strongest oaths are unable to bind the hero, when it suits his purpose that his conduct should no longer coincide with his professions. If purity of taste be thus disgusted, if a blush thus stain the cheek of virtue, and religion and morality be equally undermined, there will remain but a trifling acquisition to put in the opposite scale; and it may be well inquired, whatever *may* have been the advantages of these investigations, what additional object should induce us to pursue the search, or to extend the limits, of the poems, from which such mischief may arise, and so little benefit ensue. In reality, as we have just observed, the means are mistaken for the end; and the mind, accustomed to the puddle of such research, conceives that it still is, because it may formerly have been, usefully employed. A more correct taste will not be pleased with the language, and seldom with the subjects; nor will the man, accustomed to more elegant works, wander in this thorny path, to catch a brilliant word, or a poetical image, '*rari nantes in gurgite vasto*.' This work, then, must be confined to the select few to whom alone such studies are pleasing; and it will be sufficient for us to point out the poems here republished. The Dissertation on Romance and Minstrelsy will detain us a little longer.

‘ If what is call’d a metrical romance, in its most extensive acceptation, be properly defin’d a fabulous narrative, or fictitious recital, in verse, more or less marvelous or probable, it may be fairly conclude’d that this species of composition was known, at a very early period, to the Greeks, and, in process of time, adopted from them by the Romans. The Iliad of Homer, in short, the Odyssey, ascrib’d to the same poet, the Argonauticks of Onomacritus, or Orpheus of Crotona, those likewise of Apollonius Rhodius, and the Hero and Leander of Musæus, among the former, and the Æneid of Virgil, the Metamorphoses of Ovid, the Argonauticks of Valerius Flaccus, and the Thebaid of Statius, among the latter, however distinguish’d by superior art and merit, or the more illustrious appellation of epick poems, are, in reality, as perfect metrical romancees as the storys of king Arthur and Charlemagne; all those venerable monuments of ancient genius being no less the work of imagination and invention than the more modern effusions, upon similar subjects, of the French and Norman *trouvours*, or Italian *romanzieri*. The Trojan story is no more fabulous and unfounded in the oldest French romance on that subject, in point of historical fact, than it is in the Iliad or Æneid; nor is the siege of Troy, as relat’ed by Homer, at all more certain, or more credible, than that of Albracca, as ascerted by Boiardo; nor are Hector and Achilles of more identity than Rowland and Oliver. It seems, therefor, a very hasty assertion of the historian of English poetry, that the “peculiar and arbitrary species of fiction, which we commonly



call romance, was entirely unknown to the writers of Greece and Rome". Was this voluminous authour unacquainted with the romancees of Antonius Diogenes, of which Photius has given an account, the love-tales of Longus, Heliodorus, and Xenophon of Ephesus? He himself, even, cites an old English version of the Clitophon and Leucippe of Achilles Tatius, (though, actually in plain prose) "as a poetical novel of Greece"; and, at any rate, a novel is a species of romance. The Milesian tales of Aristides, likewise, so famous in their day, though none of them now remain, must have been some kind of romancees, whether in prose or verse. A copy of these tales, or, at least, the Latin version of Sisenna, according to Plutarch, was after the defeat of Crassus, in Parthia, found in the baggage of Roscius, a Roman officer.' Vol. i. f. v.

This language is not new to us: but those who wish to raise the importance of the metrical romance do not attend to one distinction. The epic poet is not limited to a mere relation of facts: he is at liberty to range through the wide field of probability; to relate, though they may not be positive truths, *simillima veris*; and, in the ornamental part, he enjoys even more liberty still. Homer's poem would never have attained such an high reputation in Greece, if the existence of Achilles, Ajax, Diomed, and Ulysses, had not been generally believed: and though he indulges in the marvellous, describing

'Antiphaten, Scyllamque, et cum Cyclope Charybdin,'

yet he certainly has preserved, in the outline, a comprehensive and consistent story. Indeed, notwithstanding the enchantments of Circe, or the descent into hell, the character of Homer, as an historian, and as a geographer, has not been impeached. His authority in each of these characters is well known to have been admitted to decide disputes in a subsequent æra. The Romans, in a similar way, believed themselves the descendants of the Trojans; and Diodorus, either from tradition, or to flatter the vanity of the Quirites, deduced the descent of different families from Æneas. This would be an insult, rather than a compliment, had not the Trojan origin been generally adopted. In one of the poems here published, the line of British monarchs is deduced from Brutus: but this will not flatter, as the fable is disbelieved. The love-tales of Longus, Heliodorus, &c. are as probable as the narratives of modern novels; and yet the works of Fielding, Smollett, and Richardson, would never be put in the same class, by any sober critic, with the Seven Champions of Christendom, or the Exploits of Amadis de Gaul. To give force to his argument, our author is obliged to contend, on the side of Dio Chrysostom, and his echo, Mr. Bryant, that Troy never existed, and that the siege, as well as the heroes, is fabulous. This he attempts to effect in a way peculiarly singular; viz. by transcribing the tale from Herodotus, that Helen never was carried to

Troy, but detained with her treasures in Egypt. We shall not doubt the truth of this story, because we believe that the expedition of Paris on the one hand, and that of the united band of Grecians in the sack of Troy on the other, were only piratical expeditions for the sake of plunder. But the rape of Helen was the more decorous subject, and consequently adopted by Homer. It is remarkable, however, that, when presents were collected for redeeming the body, we believe, of Hector, Hecuba exhibited a costly robe, brought from the court of Menelaus, in conjunction with Helen. The expedition consequently was not for the exclusive purpose of carrying off Helen, at that time somewhat antiquated.

Mr. Ritson attempts to bring the period of Homer somewhat nearer the æra of Pisistratus than other authors have done. On this subject, the observations of Hesiod, confessedly very near the time of Homer, have not received sufficient attention. It is probable, from these and other circumstances, that the epoch of Homer was not very distant from that of the publication of his poems. If this be not admitted, we must adopt one or other of these disagreeable alternatives; *viz.* the singular opposition between the simply coarse manners of imperfect civilisation, and a highly polished language, or the probability that Homer engages our attention through the medium of a more refined interpreter.

We are straying, however, from Mr. Ritson; but, in truth, we could not withstand the temptation to enter the flowery path opened to us, while the more direct one was thorny and un-amusing. We must, therefore, return.—Our author avows that it is difficult to demonstrate that the modern romances owe their immediate origin to the epic poetry, or the fabulous tales of the Greeks and Romans; but conceives that these latter had some remote influence, though the connexion is too obscure to admit of elucidation.

He next proceeds to the origin of the Romanch language. This he thinks was first a mixture of the Latin, Frankish, and Celtic, which last was soon lost. It, however, was not long afterwards synonymous with the second, and a latinised French. The commentaries of Crescembini, which we have lately had occasion to notice, would have given him much valuable information upon this subject.

Mr. Ritson next examines the claims of the Arabs, the Scandinavians, and Provençals, to the invention of romance; and, if any one can follow, with ease, the arguments in inverted phraseology and affected spelling, he will find remarks highly useful. The two former have not the slightest claim to the first discovery; and the romances of the Scandinavians are evidently, as our author shows, translations from the southern Troubadours, at a comparatively modern æra. Much rash assertion,



and many inconclusive arguments, have undoubtedly been employed on this subject; but these scarcely warrant the contemptuous language employed by our author in his remarks on the historian of English poetry, Mr. Mallet, and some others.

‘ After all, it seems highly probable that the origin of romance, in every age or country, is to be sought in the different systems of superstition which have, from time to time, prevail’d, whether pagan or Christian. The gods of the ancient heathens, and the saints of the more modern Christians, are the same sort of imaginary beings; who, alternately, give existence to romancees, and receive it from them. The legends of the one, and the fables of the other, have been, constantly, fabricate’d for the same purpose, and with the same view: the promotion of fanaticism, which, being mere illusion, can onely be excite’d, or supported, by romance: and, therefor, whether Homer made the gods, or the gods made Homer, is of no sort of consequence, as the same effect was produce’d by either cause. There is this distinction, indeed, between the heathen deities, and the Christian saints, that the fables of the former were indebted for their existence to the flowery imagination of the sublime poet, and the legends of the latter to the gloomy fanaticism of a lazy monk or stinking priest.’  
Vol. i. p. xxxii.

The first metrical romance known was the famous chanson of Roland, sung by the minstrel Taillefer, when riding before William to the battle of Hastings. It is supposed by our author to be no longer in existence, except in the unknown recesses of some obscure library, as the pretended songs of Roland are comparatively modern inventions. Mr. Ritson pursues the early history of the songs of the minstrels, and contends that the Provençals borrowed wholly from the French and Normans; that the Arabians never furnished any materials for these rude poets; nor did Godfrey of Boulogne supersede Rowland, Oliver, or Charlemagne. This opinion is, in general, well founded; but, were there room for the discussion, we could show that some of the more extravagant descriptions and adventures in those *chansons* are truly oriental, and deduced from the Arabians.

The second section is on the Saxon and English language. The author seems to think that the Saxons had a written language, when, in the middle of the fifth century, they came as allies to England; but adds, that the Irish priests, who, in the next and following centuries were brought in numbers to England, really taught the Saxons *their* own letters (p. lviii.); and hence accounts for the great similarity between them. In fact, the Saxons are no favourites with Mr. Ritson, for reasons that we are unable to explain, unless it be that they were unacquainted with romances. Not more than one Saxon specimen of this kind is known among this people, which, moreover, is, on the whole, suspicious, and probably a translation. The

Saxon language became infected with the Norman French before the Conquest, and had been previously corrupted by the Danish; the result of which was a 'barbarous mixture of Saxon, Danish, Norman, and one knows not what, which was no more Saxon than French, and is now known by the name of Engleish.'

The Saxons soon degenerated from the spirit of their ancestors, but were never the despicable race described by our author. Nor is he well founded in another assertion, that there is not a 'single family now flourishing, however high in rank and opulence, that can prove a descent from Saxon times by authentic documents.' In noticing the subject of families, while reviewing a work on heraldry, we observed that those probably derived from the Saxons were very few. One or two, indeed, occurred; but many may, by marriage with Normans, have been conveyed down under Norman names. 'A groundless idea' may, however, be 'naturally enough expected from an ignorant reviewer.'

The glances of the Saxon, which may be easily caught in the obscure history of these dark ages, are traced with minuteness in this sketch; and the gradual appearance of the English, with its rapid advances, is described with sufficient accuracy.

'The first instance, of the Engleish language, which mister Tyrwhitt had discover'd, in the parliamentary proceedings, was the confession of Thomas duke of Gloucester, in 1398. He might, however, have met with a petition of the mercers of London, ten years earlier. The oldest Engleish instrument, produce'd by Rymer, is date'd 1368; but an indenture in the same idiom, betwixt the abbot and convent of Whitby, and Robert, the son of John Bustard, date'd at York, in 1343, is the earliest known: the date of 1324, giveen in Whatleys translation of Rapins *Acta regia* (volume I, page 394) being either a falsification, or a blunder, for 1384, as appears by the *Fædera*, whence it was takeen.

'There is every reason, indeed, to believe that the Engleish language, before the invention of printing, was held, by learned, or literary, men, in very little esteem. In the library of Glastonbury-abbey, which bids fair to have been one of the most extensive in the kingdom, in 1248, there were but four books in Engleish, and those upon religious subjects, all, beside, "*vetusta & inutilia*". We have not a single historian, in Engleish prose, before the reign of Richard the second, when John Treviza translate'd the Polychronicon of Randal Higden. Boston of Bury, who seems to have consulted all the monasterys in Engleland, does not mention one authour who had written in Engleish; and Bale, at a lateer period, has, comparatively, but an insignificant number: nor was Leland so fortunate as to find above two or three Engleish books, in the monastick and other librarys, which he rummage'd, and explore'd, under the kings commission.' Vol. i. P. lxxx.

The title of the third section is 'Romancees:' and the his-



tory of this singular mode of composition, which delighted our ancestors, and which, in its more modern garb, delights equally their successors, is traced with great attention. The first English romance is in a corrupt mixture of Saxon and Norman, in the style of Saxon poetry without rhyme. It is a licentious version by one Layamon, a priest, from the *Brut* of Wace, about the time of Henry II, or Richard I. A specimen of this curious production was lately published by Mr. Ellis. The whole history will be entertaining and instructive to those fond of 'Romanceës,' but will scarcely admit of an abstract in this place. 'There is not one single metrical romance,' adds our author, 'in English known to exist, which appears to have been written by a minstrel.' Speaking of bishop Percy's folio MS, Mr. Ritson asserts it as a certain and positive fact, that—

— in the elegant and refine'd work it gave occasion to, there is scarcely one single poem, song or ballad, fairly or honestly printed, either from the above fragment or other alledge'd authoritys, from the beginning to the end; many pieceës, also, being inserted, as ancient and authentic, which, there is every reason to believe, never existed before its publication. To correct the obvious errors of an illiterate transcribeër, to supply irremediable defects, and to make sense of nonsense, are certainly essential dutys of an editour of ancient poetry; provide'd he act with integrity and publicity; but secretly to suppress the original text, and insert his own fabrications for the sake of provideeing more refine'd entertainment for readers of taste and genius, is no proof of either judgement, candour, or integrity.' Vol. i. p. cix.

On this subject we can offer no opinion. In one poem the alterations and additions of the bishop are displayed by printing the MS in its present imperfect state; and we can so far agree with the author, that the alterations and additions should have been distinguished. 'Mr. Tyrwhitt,' he adds, 'never saw this tattered fragment; and Mr. Stevens refused to sanction the printed copy with his signature.'

The fourth section is on minstrels and minstrelsy. The origin of these is, of course, Homer; and the fable of Arion is supposed to represent the adventures of a minstrel. Our author next finds minstrels in the actors of Rome, because the one recited, and another performed—a difference of professions long distinguished among minstrels. In reality, however, the appearance of the minstrels has no marked æra; and we are somewhat surprised that so little notice is taken of the Caledonian Ossian, who seems to have been, in a sufficiently strict sense, a minstrel. After the fourteenth century, minstrelsy declined; and, in the fifteenth, rapidly hastened to its downfall. Our author does not credit the disguise of Alfred as a minstrel, and thinks it unworthy of his character. What weakens the credit of the tale is its being told of different generals, and traced to Sweden

at an early period. The contrivance was, however, so obvious, that it might have been often repeated; nor at that æra, or in Alfred's circumstances, was it in any degree disgraceful. The music of the old romances has not reached us in any of the copies: the tune of John Dory only, mentioned in our old plays, particularly the Chances, is found in printed characters. This history is very entertaining, but will not admit of abridgement. We shall therefore conclude this part of the work with a short extract.

' The onely genuine minstrel-ballads which are known to exist at present (except such as may have been publish'd with great inaccuracy and licentiousness by the right reverend the lord bishop of Dro-more, or remain conceal'd in his lordships folio manuscript) are The ancient Battle of Chevy-chace, The Battle of Otterbourne, John Dory, Little Musgrave and Lady Barnard, Lord Thomas and fair Eleanor, and Fair Margaret and sweet William, to which one may, possibly, venture to ad John Armstrong and Captain Care; all which are somewhere or other in print.' Vol. i. p. ccxviii.

In the first volume there are only two poems—Ywaine and Gawin, and Launfal: in the second, Lybeaus Disconus—The Geste of Kyng Horn—The Kyng of Tars, and the Soudan of Damas—Emare—Sir Orpheo—and the Chronicle of Engleland: in the third, Le bone Florence of Rome—The Erle of Tolous—The Squyer of lowe Degre—and the Knight of Curtesy, and the fair Lady of Faguell.

Many of these metrical romances are peculiarly rare; and Mr. Ritson will highly gratify the lovers of such reading by their publication, and of such inquirers by his notes. We might offer some remarks on each poem, as well as the notes themselves: but the subject is not generally interesting; and the whole are liable to common and repeatedly urged objections. The curious defence of profane oaths and curses, so freely scattered through the old romances, we shall transcribe. It is no apology that those who used thought them innocent: it is more probable they did not think at all.

' V. 85. *Madame, he said, by goddes dome.*]

' Oaths are frequent throughout these poems, and in most kinds of ancient poetry; being, manifestly, in common use amongst our ancestors, and even with young ladys, and princesses of the blood-royal; by all of whom, it is presume'd, they were regarded as perfectly innocent. Our ancient monarchs had their peculiar oaths: William the conquerour usually swore, By the resurrection of God; William the red, By Gods face, By the holy face of saint Luke; John, By the feet of the Lord: Henry the third, By Gods head; Edward the first, By the blood of God, As the Lord liveëth; Edward the third, By Gods soul; Edward the fourth, By Gods blessed lady; Richard the third, By saint Paul; Henry the eighth was by no means spareing; and his daughter Elizabeth had *By God* in her mouth as frequently as a fishwoman.



Chaucers fellow-pilgrims have their several oaths, which are accurately enumerated by the historian of English poetry : see volume II, sig. f 3. Oaths and curseës, in fact, are, at this day, common to most nations in the world, as they were, formerly, to the Greeks and Romans.' Vol. iii. p. 237.

Of Lybeaus Disconus, our readers may not be able to form any idea; so that we shall transcribe the introductory remarks, not only in explanation of an uncommon title, but as a specimen of our author's manner.

' This ancient romance is preserve'd in the Cotton MS. already mention'd, mark'd Caligula A. II. from which it is here giveen. About the latter half of another copy is in one of sir Matthew Hales MSS. in the library of Lincolns-inn, apparently a different translation, but onely containing, as usual, numberless various readings, of little consequence; a third is say'd by doctor Percy to be in his folio MS. It was certainly printed before the year 1600, being mention'd by the name of "Libbius," in "Vertues Common Wealth: or The Highway to Honour," by Henry Crosse, publish'd in that year; and is even alludeed to by Skelton, who dye'd in 1529 :

" And of sir *Libius* named *Disconius*."

The French original is unknown.

' A story similar to that which forms the principal subject of the present poem may be found in the "Voiage and Travaile of Sir John Maundeville" (London, 1725, 8vo. p. 28). It, likewise, by some means, has made its way into a pretendedly ancient Northumberland ballad, intitle'd "The Laidly Worm of Spindleston-heugh," written, in reality, by Robert Lambe, vicar of Norham, authour of The History of Chess, &c. who had, however, hear'd some old stanzas, of which he avail'd himself, sung by a maid-servant. The remote original of all these storys was, probably, much older than the time of Herodotus, by whom it is relateed (Urania).' Vol. iii. p. 253.

Of Mr. Ritson's general conduct we cannot speak with commendation. His sneers at the respectable bishop of Dromore, his frequent gross abuse of Dr. Percy, and many other respectable characters, is in every instance disgusting. Ignorance or theft is no uncommon accusation. It is not for us to enter into any controversy on this subject; nor are we in possession of the facts that would enable us to defend the supposed culprits. Mr. Ritson seems, in his own person, to feel severely any attack; and, from the pain thus acutely experienced in this school of affliction, we think he might have learnt mercy. He complains of 'malignant and calumnious personalities of a base gang of lurking assassins, who stab in the dark.' *He* stabs with rancorous animosity; but it is indeed in open day. We should suppose he wished to resemble Ajax, and exclaim *Εἰ δὲ φαι καὶ οἰσσοι*—Kill me, if you please, in the light! but Mr. Ritson is apparently no hero.

**ART. VIII.**—*The Edinburgh School of Medicine; containing the preliminary or fundamental Branches of professional Education, viz. Anatomy, medical Chemistry, and Botany. Intended as an Introduction to the Clinical Guide. The whole forming a complete System of medical Education and Practice according to the Arrangement of the Edinburgh School. By William Nisbet, M.D. &c. 4 Vols. 12mo. 1l. 12s. Boards. Longman and Rees. 1802.*

EDINBURGH is now the hot-bed of 'Schools,' 'Guides,' 'Vade-Mecums,' &c. whether introductions to different branches of medical science, or plans designed to supersede accurate investigation and ardent study. We some time since reviewed a work with a similar title; and a new and enlarged edition now lies before us. Our author has also antecedently led the way to this publication; or, more properly, having already constructed the building, he now erects a portico, not merely light and ornamental, but firm and useful. The first volume of Dr. Nisbet's Clinical Guide appeared in 1793, and was noticed in the tenth volume of our new arrangement. The second, third, and fourth, followed, after an interval of seven years, and occur in the thirty-first volume. The introductory subjects are now offered to the reader's attention, so that the whole will comprise a complete view of the science. A work on 'Diet' appeared soon after the last volumes of the Clinical Guide. We need scarcely repeat what we have before said. Dr. Nisbet's diligence and accuracy we have had no reason to doubt; and the subjects have been compacted with propriety, and explained with perspicuity. His object was nothing more. In the present volumes he merits similar commendations; but he is, in many places, too concise, though his circumscribed limits sufficiently apologise for this deficiency. To comprise anatomy, chemistry, and botany, in four 12mo. volumes will not admit of minute detail. Our author may, however, be allowed to speak for himself.

'In the volumes which have been published under the title of the Clinical Guide, the object of their author has been to form, as it were, a set of school books for the student of medicine, which may prove of the same utility in the study of this science, as such elementary pieces are in the earlier part of life to the acquisition of the languages, and the other parts of primary knowledge. By this means, the student is at once initiated into a general acquaintance with the subjects he is afterwards to pursue in detail, and again, when fully acquainted with them in detail, he can recur to the same elementary pieces in order to recall to his mind the extent of the subjects which have occupied his attention, and which, in the hurried routine of practice, he is apt in many leading particulars to forget.' This intention of the author has been so far executed in the volumes that have already ap-



peared, and the public has sanctioned the design by their favorable reception; but, to complete the plan, and render the work a full system of medical education, the preliminary branches which form the foundation of the profession become a necessary and indispensable introduction.' Vol. i. p. 3.

A short account of the history of Edinburgh, as a medical school, follows. Our author is correct in giving to the first Monro the honour of being its founder; and to Dr. Cullen the credit of having produced the first great revolution in the science, and loosened the fetters of Boerhaavian compilation—for his eclectic system is little more. Dr. Nisbet seems less correct in considering Dr. Gregory as ably seconding his views. In reality, the coteries of the two professors were essentially different: in the one *facts*, in the other *system*, was the word. In that of Dr. Cullen, little was heard but of the nervous system and of spasm: in that of Dr. Gregory, the student was referred to the best observers. If Dr. Cullen had been a mere theorist, his credit would soon have failed; but, as a practitioner, he was equal to his colleague; and *his facts*, instead of being single and isolated, were brought together, luminously compacted, and, in conjunction with the theoretic doctrines, formed an elegant whole. Thus his principles, by illustrating his facts, brought them together into an identified view, so that they would neither be forgotten, nor their object be mistaken. Dr. Nisbet seems also to fail in memory, when he speaks of the Dutch *Æsculapius* having given to medicine a scientific, but often fanciful, form. Fancy in any part of the system of Boerhaave! But the Boerhaavian system is at present as little known, as that of Cullen was in the early part of our studies. 'A young physician was visiting an elderly practitioner, who was in bed; when the latter said that he had a cold, and kept in bed to open the pores. But,' added he, 'you have no pores now. Dr. Cullen has, I find, changed the whole doctrine.'

'In the following work we have endeavoured to reap every advantage from the lessons of this school, and to pursue the arrangement which has been generally adopted in it. Not that we have neglected to take the benefit of the discoveries of others elsewhere, or that we have exclusively shewn a blind veneration for the doctrines of that seminary; but it will readily be allowed by every competent judge, that no where is medicine taught so ably as a science as in that university, and no where are its departments so well adjusted as to embrace the full extent of its different objects.' Vol. i. p. 7.

Anatomy fills the two first volumes. The osteology, as usual, precedes; and the whole osseous system is described concisely, but with perspicuity. A description of the periosteum, and an analysis of the bones and marrow, with the difference of the skeleton in different ages, sexes, and races, complete this part

of the work. A description of the muscles and joints follows. The vascular system is next described, somewhat too concisely, with an account of the vascular distribution in the cavities of the thorax and abdomen.

In the second, the subject is continued; and, with the vascular distribution, we find a description of the different organs. The next subject is the brain and nervous system; with which the different parts of the head and the organs of sense are described. The breasts, as external organs, are subjoined; and the particular distribution of the nerves to the various parts follows. The genital system is next examined at some length, and the absorbent follows, concluding with a general review of the arterial, absorbent, and nervous systems. We shall select a specimen of our author's manner, from his observations on the nervous energy and the different opinions, whether it be performed by a fluid or an æther, without however offering any theory, at this time, on the subject.

‘Of late years, many ingenious physiologists, from not being able to conceive the manner in which a secreted, call it a watery fluid, should perform sense and motion, have adopted the idea of an æthereal matter, or electrical fluid, acting along our nerves. If our nerves of sense and motion operate by means of an electrical fluid, or an ætherial, what is the use of the brain and cerebellum? If we admit the other idea of secretion, the use is obvious. Are we to compare the brain to an electrical globe exciting this fluid? It is surely by a gross comparison. How next does the matter pass along the nerves? How is it prevented from communicating its influence from one thread to another? Why does it not escape from the nerves, as the electrical fluid passes through the body? So far as they are loaded with a watery fluid, we do not find that they are more capable of conducting such a matter, than any other portion of the body equally wet. If the brain some how or other excites this fluid by the blood moving through it, the more a person exercises himself, the less he should be fatigued, more of this energy being excited and collected. Or how does a slight pressure upon a nerve stop the energy? The pressure is made with any kind of substance, as with a nerve taken from another animal, and tied round so as not to injure its texture, and the energy totally ceases. On cutting it through altogether, and replacing the nerves, bring the parts in contact, all influence ceases: or separating a member, and allowing time for the escaping of such a fluid, we still find the energy remains. Instead, therefore, of solving the old difficulties, we seem to be adding to them; and though it is difficult to conceive how any watery or secreted fluid performs the office of nerves, yet it is as well to be conceived when we substitute some other very penetrating and elastic fluid. Do we conceive better of the action of the muscles from a deluge of electrical fluid rushing in upon it, or some other secreted matter? Or do not we see that changes equally wonderful are produced by secreted fluids: the body is formed, the generation of animals depends upon it, we understand not how, but we cannot deny the fact; so, upon the whole, all we can say is this, that it is the



most probable opinion, though far from being a probability next to certainty, that there is a fluid in the nerves; far less can we form the most distant idea of the nature of that fluid, or of the manner in which the mind of animals operates upon it. Nor is it reasonable to expect that the nature of it should ever be understood; if it serves to connect the material and immaterial parts together, as we are ignorant of the nature of mind, we shall be for ever ignorant of that chain by which mind and body are laid together. Having knowledge, so far as experiments will allow, of the nature of the nervous energy; for it is as much a point of sound philosophy to know where to stop, as to know when to proceed.' Vol. ii. p. cccxii.

Anatomical preparations of the different parts are next described; and the best method of making them taught. The third part contains the morbid anatomy, and the different changes produced by disease on the various organs.

This part of the work is by far too concise; but, in reality, we have no general systematic account of these changes, though numerous facts are scattered in almost every system; and the *Thesaurus* of Ruysch contains many cases illustrated by plates.—Why, in this age, when every one is an author, is not a complete collection published?

Forms of injections for anatomical preparations conclude the volume.

From this short analysis, it will appear that our author's account, though concise, is comprehensive. A few errors are interspersed, perhaps from the work having been some time in his hands, or from some of the new discoveries not having reached him. They are not, indeed, numerous or important. As his descriptions are concise, he should certainly have added references, not only to his authorities, but to the authors who have treated most satisfactorily on each subject.

The third volume is 'the chemical Guide.' The principal part consists of an abstract of Dr. Black's Lectures, with the modern additions. In this part, our author treats of the various airs, as medical agents, and endeavours to appreciate their relative importance. Hydrogen air, with three or four parts of atmospheric, is said to have been useful in inflammation of the lungs, and in croup, as well as to have been a powerful palliative in the last stages of phthisis; it generally first produces slight nausea, and commonly acts as an anodyne. This part of the subject seems to be the only addition to what is commonly known. The whole science is shortly detailed; but the account is comprehensive, and we meet with no important omissions. We wish, however, again for some references.

Pharmacy, the next subject, is explained in a similar way; and the different uses of medicines are illustrated by formulæ from the London and Edinburgh Pharmacopœias, with a few from the Russian, Swedish, and Danish. The last Edinburgh

Pharmacopœia could not, from the period of its publication, be noticed; and we want that *ακριβεια*, that pharmaceutic nicety, in explaining the nature of the different metallic preparations, to be found only in the later French works.

The fourth volume is 'the botanic Guide,' comprised under the heads of anatomy, vegetation, classification, and *materia medica*. This, from the extent of the subject, and the contracted limits of the work, is the least perfect part of the author's labours. The anatomy of plants, with the vegetable physiology, is comprised in sixty-six pages. The classification contains, first, the *termini botanici*, which fill nearly as many pages as the anatomy and physiology. The descriptions of plants, in their different periods, follow, with an account of the sexual system; and a judicious analogy between the vegetable and animal systems, such as regards their principles, first appearance, nutrition, growth, fecundation, and death. This was a favourite subject with Dr. Hope, who was accustomed, however, to carry it too far, and strain it beyond its bearings.

An account of the Linnæan system, and of the medicinal properties of the different plants, as they follow in the Linnæan arrangement, conclude the volume. The author offers a short description of each article, its taste and smell, the principle on which its distinguishing and useful properties depend, the morbid states in which it is applied, and the mode of its exhibition. Each article can of course engage but a small share of attention; but it is not, on the whole, misemployed.

ART. IX.—*Essays on the Powers of the Human Mind.* By Thomas Reid, D. D. F. R. S. Edin. &c. To which is prefixed an Account of the Life and Writings of the Author. 3 Vols. 8vo. 1l. 11s. 6d. Boards. Robinsons. 1803.

DR. Reid's essays 'on the intellectual and active Powers of the Human Mind' have been long under the public eye; and the general attention has not been suffered to languish, since controversy, with more than a due proportion of 'seasoning,' has repeatedly attempted to stimulate and rouse it. We shall neither return to the subject of the Essays, as before published, nor to the attacks on the author's system, but confine ourselves to the life of Dr. Reid, prefixed by the editor—Mr. Dugald Stewart.

The life of the author was read to the Royal Society of Edinburgh, at different meetings, but has not yet appeared in their publication. The parts of the fifth volume have slowly succeeded each other; and the second has not long been before us. The history and biography are reserved for the last part: it is



therefore of importance to consider the biography before us in this place.

Dr. Reid was born in Kincardineshire, in 1710; and the author steps far back to trace, in his family, poets, physicians, and historians. These hints, however, were collected from MSS left by the doctor himself, who, urged by Dr. Gregory to amass 'such facts as his memory or papers could supply, with respect to his life, and the progress of his studies,' had proceeded no further than his great-grandfather. In the preceding generations, the propensity to literature is striking; 'which,' adds the biographer, 'when it has once become characteristic of the race, is peculiarly apt to be propagated by the influence of early associations and habits.' Dr. Reid, after two years of a grammar-school education, was removed to the university of Aberdeen, a circumstance not uncommon in Scotland, since the classics are regularly taught in the latter by the professor of humanity. He did not however give, in early youth, any striking indications of future eminence. At Aberdeen, indeed, he studied Newton with professor Stewart, whose early works in the mathematical science lead us to lament very deeply his premature death. With Mr. Stewart he visited England; and, from his relationship to Dr. David Gregory of Oxford, was introduced to Martin Foulkes, and at Cambridge to professor Sanderson. In 1737 he was presented to the living of New-Machar, in the county of Aberdeen, where his amiable manners, his charity and benevolence, overcame the prejudices excited by the intemperate zeal of one of his predecessors, and the aversion of the inhabitants to the law of patronage. At the age of thirty-eight, he first appeared as an author in the *Philosophical Transactions*. His paper is entitled 'An Essay on Quantity, occasioned by reading a Treatise in which simple and compound Ratios are applied to Virtue and Merit.' This is, we believe, the first attack on the improper application of mathematical reasoning and language in other sciences; and is directed to Dr. Hutcheson's work 'On the Origin of our Ideas of Beauty and Virtue.' It is singular that this attack came from a mathematician of no small acquirements, who, in subsequent publications, rigorously adopted the mode of reasoning by induction; and it shows the accuracy of his judgement, in enabling him to fix the limits by which his favourite science should be confined, when it is introduced into other subjects of inquiry. Dr. Stewart, though he gives ample praise to this essay, thinks it shows the author's reading on the subject to have been confined. It may be so: but some years since, on referring to it, we had reason to consider it as a paper peculiarly able and intelligent.

In 1752 he was elected professor of philosophy in King's College, Aberdeen—an office which comprised also the professorship of mathematics and philosophy, logic and ethics. It

was at Aberdeen that the society often spoken of was established, in which Reid, Gregory, Campbell, Beattie, and Gerard, tried their yet unfledged pinions. The first ideas, the outlines probably of their most celebrated works, were perhaps there formed, and polished by mutual collision, by mutual assistance. In 1764, our author's 'Inquiry into the Human Mind' appeared. The speculations commenced in 1739, when Dr. Reid was apparently a follower of Berkley: but, on perusing Mr. Hume's Treatise of Human Nature, he was disgusted with the conclusions, and rationally began to doubt the premises. He was soon converted from the world of ideas; and his work was communicated in MS to David Hume, who treated Dr. Reid with more respect than his antagonists usually experienced from him.

Dr. Reid's 'Inquiry' was received with the highest respect by the philosophers of England and Scotland, a respect somewhat, perhaps, augmented by the perspicuity and the popular form of its principles and construction. The university of Glasgow invited him to succeed Mr. Smith, as professor of moral philosophy; and in that city the remainder of his life was spent.

The advantages of the situation, the society which he was there enabled to enjoy, fully compensated the loss of his early friends and early habits.

\* Animated by the zeal of such associates, and by the busy scenes which his new residence presented in every department of useful industry, Dr. Reid entered on his functions at Glasgow, with an ardour not common at the period of life, which he had now attained. His researches concerning the human mind, and the principles of morals, which had occupied but an inconsiderable space in the wide circle of science, allotted to him by his former office, were extended and methodised in a course, which employed five hours every week, during six months of the year; the example of his illustrious predecessor, and the prevailing topics of conversation around him occasionally turned his thoughts to commercial politics, and produced some ingenious essays on different questions connected with trade, which were communicated to a private society of his academical friends: his early passion for the mathematical sciences was revived by the conversation of Simson, Moor, and the Wilsons; and, at the age of fifty-five, he attended the lectures of Black, with a juvenile curiosity and enthusiasm.' Vol. i. p. xxxv.

\* The merits of Dr. Reid, as a public teacher, were derived chiefly from that rich fund of original and instructive philosophy which is to be found in his writings; and from his unwearied assiduity in inculcating principles which he conceived to be of essential importance to human happiness. In his elocution and mode of instruction, there was nothing peculiarly attractive. He seldom, if ever, indulged himself in the warmth of *ex tempore* discourse; nor was his manner of reading calculated to increase the effect of what he had committed to writing.



Such, however, was the simplicity and perspicuity of his style; such was the gravity and authority of his character; and such the general interest of his young hearers in the doctrines which he taught, that by the numerous audiences to which his instructions were addressed, he was heard uniformly with the most silent and respectful attention. On this subject, I speak from personal knowledge; having had the good fortune, during a considerable part of winter 1772, to be one of his pupils.

‘It does not appear to me, from what I am now able to recollect of the order which he observed in treating the different parts of his subject, that he had laid much stress on systematical arrangement. It is probable, that he availed himself of whatever materials his private inquiries afforded, for his academical compositions; without aiming at the merit of combining them into a whole, by a comprehensive and regular design;—an undertaking, to which, if I am not mistaken, the established forms of his university, consecrated by long custom, would have presented some obstacles. One thing is certain, that neither he nor his immediate predecessor ever published any general prospectus of their respective plans; nor any heads or outlines to assist their students in tracing the trains of thought which suggested their various transitions.’ Vol. i. p. xxxvii.

Dr. Stewart, in this passage, candidly admits one fundamental error of Dr. Reid. He had not those capacious extensive views which enabled him to give the force, the effect, of connected subjects in one outline. When a difficulty occurred, he formed a principle; and, as many powers as he discovered of mind, or rather as many modes of exertion as he perceived in the mental powers, were explained by adopting so many distinct principles. This conduct gave a fascinating appearance to his philosophy; for it required no extensive research, no deep disquisition. When the difficulty arose, when the ‘*dignus vindice nodus*’ occurred, the ‘principle’ relieved the inconvenience: it cut the knot which it did not untie.

The second section is entitled ‘Observations on the Spirit and Scope of Dr. Reid’s Philosophy.’ These observations are candid and judicious. Dr. Stewart explains Dr. Reid’s mode of reasoning, which was what Bacon taught, and Newton practised very successfully. We had intended to have followed the biographer in this path minutely, but we found it no easy task within the limits to which we were confined, and should, at last, be reviewing works which have no longer the gloss of novelty, and of the merits of which each metaphysician has already formed his opinion. When Dr. Stewart speaks with approbation of Dr. Reid’s bold comprehensive outline, he seems to mean only the extent of the detail. If we understand what is usually meant by the former language, it is the expansion of a given principle through all its subordinate divisions, and the application of this principle to every part of the subject. The objections which have been offered to Dr. Reid’s works are comprised under the following heads:—

\* 1. That he has assumed gratuitously in all his reasonings, that theory concerning the human soul, which the scheme of materialism calls in question.

\* 2. That his views tend to damp the ardour of philosophical curiosity, by stating as ultimate facts, phenomena which may be resolved into principles more simple and general.

\* 3. That, by an unnecessary multiplication of original or instinctive principles, he has brought the science of mind into a state more perplexed and unsatisfactory, than that in which it was left by Locke and his successors.

\* 4. That his philosophy, by sanctioning an appeal from the decisions of the learned to the voice of the multitude, is unfavourable to a spirit of free inquiry, and lends additional stability to popular errors.'  
Vol. i. p. lxx.

To these objections Dr. Stewart replies with unequal success. It must, we believe, be admitted that they have all some foundation, though occasionally urged by his antagonists with a contemptuous petulance, which disgraced their author, without injuring his opponent. Such a weapon may be well styled *telum imbelles sine ictu*. In these inquiries, we scarcely see how materialism, or the opposite doctrine, is of great importance. In examining the operations of the human mind, we speak only of effects; and, in the reasoning, it is little more than the unknown quantity of the algebraist. Its nature belongs to a different subject. In this view, Dr. Stewart should not have indulged the expression of the 'réveries of Hartley;' for, whether we admit vibrations, or an immaterial principle—whether we allow that our ideas have a material prototype or not, the operations of mind, and their mutual influence, may be examined with equal success; just as we treat of gravity and its effects, without knowing either its nature or cause. The conclusion is equally liberal and candid.

\* It may not, perhaps, be superfluous to add, that, supposing some of these objections to possess more force than I have ascribed to them in my reply, it will not therefore follow, that little advantage is to be derived from a careful perusal of the speculations against which they are directed. Even they who dissent the most widely from Dr. Reid's conclusions, can scarcely fail to admit, that as a writer he exhibits a striking contrast to the most successful of his predecessors, in a logical precision and simplicity of language;—his statement of facts being neither vitiated by physiological hypothesis, nor obscured by scholastic mystery. Whoever has reflected on the infinite importance, in such inquiries, of a skilful use of words as the essential instrument of thought, must be aware of the influence which his works are likely to have on the future progress of science; were they to produce no other effect than a general imitation of his mode of reasoning, and of his guarded phraseology.

\* It is not indeed every reader to whom these inquiries are accessible; for habits of attention in general, and still more habits of atten-



tion to the phænomena of thought, require early and careful cultivation: but those who are capable of the exertion, will soon recognise, in Dr. Reid's statements, the faithful history of their own minds, and will find their labours amply rewarded by that satisfaction which always accompanies the discovery of useful truth. They may expect, also, to be rewarded by some intellectual acquisitions *not* altogether useless in their own studies. An author well qualified to judge, from his own experience, of whatever conduces to invigorate or to embellish the understanding, has beautifully remarked, that "by turning the soul inward on itself, its forces are concentrated, and are fitted for stronger and bolder flights of science; and that, in such pursuits, whether we take, or whether we lose the game, the chase is certainly of service." In this respect, the philosophy of the mind (abstracting entirely from that pre-eminence which belongs to it in consequence of its practical applications) may claim a distinguished rank among those preparatory disciplines, which another writer of no less eminence has happily compared to "the crops which are raised, not for the sake of the harvest, but to be ploughed in as a dressing to the land." Vol. i. p. cxxii.

It is with regret that we do not find the essay published in the Philosophical Transactions, and the papers said to have been left in MS; viz. an 'Examination respecting Dr. Priestley's Opinions concerning Matter and Mind;' 'Observations on the Utopia of Sir Thomas Moore;' and 'Physiological Reflexions on muscular Motion.' Whatever may be our idea of Dr. Reid's philosophy, we think highly of the man, and attend with a respectful deference to his opinion, without being implicitly guided by his decisions.

His old age was the conclusion of a well-spent life, without its more painful infirmities. Possessed of his faculties, and, in general, of his senses, he was cheerful, active, and benevolent.

'I have little to add to what the foregoing pages contain with respect to his character. Its most prominent features were,—intrepid and inflexible rectitude;—a pure and devoted attachment to truth;—and an entire command (acquired by the unwearied exertions of a long life) over all his passions. Hence, in those parts of his writings where his subject forces him to dispute the conclusions of others, a scrupulous rejection of every expression calculated to irritate those whom he was anxious to convince; and a spirit of liberality and good-humour towards his opponents, from which no asperity on their part could provoke him, for a moment, to deviate. The progress of useful knowledge, more especially in what relates to human nature and to human life, he believed to be retarded rather than advanced by the intemperance of controversy; and to be secured most effectually when intrusted to the slow but irresistible influence of sober reasoning. That the argumentative talents of the disputants might be improved by such altercations, he was willing to allow; but, considered in their connexion with great objects which all classes of writers profess equally to have in view, he was convinced "that they have done more harm

to the practice, than they have done service to the theory, of morality."

' In private life, no man ever maintained, more eminently or more uniformly, the dignity of philosophy; combining with the most amiable modesty and gentleness, the noblest spirit of independence. The only preferments which he ever enjoyed he owed to the unsolicited favour of the two learned bodies who successively adopted him into their number; and the respectable rank which he supported in society, was the well-earned reward of his own academical labours. The studies in which he delighted, were little calculated to draw on him the patronage of the great; and he was unskilled in the art of courting advancement, by "fashioning his doctrines to the varying hour."

' As a philosopher, his genius was more peculiarly characterised by a sound, cautious, distinguishing judgment; by a singular patience and perseverance of thought; and by habits of the most fixed and concentrated attention to his own mental operations;—endowments which, although not the most splendid in the estimation of the multitude, would seem entitled, from the history of science, to rank among the rarest gifts of the mind.' Vol. i. p. cxxxv.

A supposed singularity in Dr. Reid's constitution, at one period, respecting dreams, is not, we think, very peculiar. There is little doubt that a state of body influences the nature of dreams; and that, during sleep, we exercise an imperfect volition, scarcely observed without attention. This subject we may, on a future occasion, expand. At present, it would be improper, or scarcely justified by a slight incidental remark, in a work of a very different nature.

ART. X.—*The History of England, from the Accession of King George the Third, to the Conclusion of Peace in the Year 1783. By John Adolphus, Esq. F.S.A. 3 Vols. 8vo. 11. 11s. 6d. Boards. Cadell and Davies. 1802.*

IF the task of an historian be at all times difficult; if to assign the motives of the actors, to trace the origin and consequences of the different events, be a work in which error is easy, and truth always uncertain; the difficulty is increased in proportion as the æra is near that of the historian; and to speak the truth requires peculiar delicacy, while the chief actors in the scene, or at least their nearest relatives, are yet alive. These are not the only inconveniences which attend a contemporary historian. Those who have been best informed, to whom, from their connexion with the purest sources, mistakes are less imputable, and who may be willing to instruct posterity, will not, at this early period, produce their hidden stores, their memoirs, in aid of history. They will not, like lord Melcombe, so soon unmask their own or their friends' minds; nor will they



unblushingly discover the meanness, the servility, the profligacy, which mark the adherents of the court, should such be among the crimes to be disclosed. Perhaps, like Mr. Doddington, the infectious air which they for a long time breathed may disguise the enormities ; for, in Comus's court, his votaries did not see the distinguishing changes which they severally experienced ; and this statesman certainly did not perceive, in his diary, the image which it reflected to other minds. It may perhaps be added, that, near the period of the events, the mind is not brought to the proper temperature to admit of impartial decision. Political prejudices hang long on our minds, are deeply interwoven with our texture, and can only be completely separated by a dispassionate review of our whole system of opinions, by sapping the foundation of the structures raised during a long life. This is a work which few would be able to undertake, scarcely any one would be willing to attempt.

Yet we mean not to discourage contemporary narratives, or to convey an unfavourable impression of the work before us. Opinions, 'worn in their newest gloss,' are peculiarly impressive. We no longer convey the almost forgotten and indistinct image, but enforce what has struck us in the strongest light and the fullest view. Let it be error, it will still elicit, by collision, new sparks : let it be misrepresentation, it will excite some one, interested in the truth, to correct the faithless picture. Nor is it of little consequence, that minuter events, circumstances retained by recollection only, are in this way best preserved. Many who can relate a story will be unwilling to write it : those who have known the hero, and his minuter habits, will perhaps think it of consequence to preserve them in this fugitive form ; and the spirit which characteristic anecdotes impart to history, the influence which arises from temper, disposition, and manners, on the more public conduct, are sufficiently known. The nearer, however, the historian is to the scene which he describes, the greater must be the guard which he preserves, the stricter the rein by which he is governed. He must distrust his authorities, his information, above all, himself. Our prejudices give a silent secret bias, which is by so much stronger, as it is unperceived. Our opinions hurry us away to approve often of actions which we ought to condemn, and to gloss over faults immediately, or in their consequences, fatal.

We have indulged these reflexions, since contemporary history is becoming more frequent. What time should mellow is hastily brought forward ; and the harsher strokes are not only placed in the most glaring light, but heightened by every undue artifice. Our author is aware of the danger, the difficulty, of his task, of the influence of his own feelings and bias, as well as of the errors of some of his predecessors, who blazon with

redundant indiscriminate praise, or calumniate with the most unsparing illiberal abuse.

‘ To justify these extremes, authors imagine, for the personages of their narratives, a consistent uniformity of intention and conduct, which truth never has been able to pourtray; nor a careful inspector of human life to discern. That men should be steadfastly patriotic; and in their pursuit of the public good, always temperate, just, and self-denying, is very desirable, but the historian feels with sensible regret, the necessity of recording the aberrations of the most elevated minds; and that work must be a romance, not a history, which fails to shew that individuals, whose general views have been directed to the benefit of their country, have been in occasional acts, rash, vain, factious, arbitrary, or absurd. Such are the materials presented by the course of events, that a party writer, taking the bright or the clouded parts of characters, receiving with avidity the vehement assertions of panegyrists or detractors, and suppressing the facts or observations on the other side, may, for the moment, make almost any impression, without foregoing the appearance of candour; but truth will, in time, forcibly appeal against such misrepresentations, and the gloss of exaggerated applause, and the blots of unmerited censure being removed, her interesting features will be contemplated with a regard, heightened in consequence of the temporary concealment.’  
Vol. i. p. v.

Mr. Adolphus next offers his own views, and gives an account of his intended conduct. His professions are candid, liberal, and judicious; and, having repeatedly examined the whole work, we can say that his promises do not outstrip his performance.

‘ But whatever credit may be given, or whatever censure directed to the motives or intention of an historian, the information he imparts will contribute more than any other cause, to the permanent establishment of his character. Opinions vary, fade, are forgotten; applause and blame are transferred from public characters according to the mutability of general opinion; but the narrative of facts will ever claim attention; and the historian who has bestowed the greatest portion of diligence and judgment on this part of his subject, will be most permanently esteemed. In the honest hope of this approbation, I have exerted every faculty of my mind; adverted to every attainable source of intelligence within my knowledge, and omitted no labour of inquiry, or comparison, to furnish a performance satisfactory to the reader and creditable to myself.

‘ For the general mass and outlines of events, I have explored with diligence the diurnal, monthly, and annual stores of information; repositories in which, if there is much to reject and condemn, there are also copious, useful, and certain details, important records of sentiments, transactions, and publications, and an ample stock of indispensable information, though not in itself sufficient to form the materials of history.

‘ In aid of these, I have referred to an ample collection of pamphlets, narratives, historical and political tracts, which the freedom



of the press has copiously afforded in gratification of the public curiosity.

In testimony of the authenticity of my narrative, I have been scrupulously exact in citing my authorities generally at the page, but at least at the chapter or section of the works referred to. In this I consulted my own reputation, not for extensive reading, but for veracity of narration; for had an ostentation of labour been my object, I could easily have swelled into tediousness the catalogue of works I have been obliged to peruse, without deriving from them any fact sufficiently important for commemoration.

'The principal exceptions to the rule of precise citation, are the common facts which are well known and undisputed; and which are preserved in all the periodical compilations.' Vol. i. p. ix.

The length at which some of the parliamentary debates are detailed requires, we think, an apology. It may be perhaps alleged, that, in the earlier period, no reports of the parliamentary debates were published; and the accounts which appeared passed through the most suspicious, the most polluted media. Our historian guards against every fallacy which occurs to him as probable; preserves replies to arguments which have been represented as unanswered; and gives to each speaker, so far as in his power, his own assertions, qualified by his own additions. The preface concludes with the author's acknowledgements; and it must be admitted that much collateral information has lately been published; and, in the present rage for memoirs and private anecdote, the historian of the latter period of the reign of George II, and the commencement of that of George III, has better assistance than for the reigns of the Plantagenets and Tudors.

Our present king ascended the throne with the acclamation of all his subjects, with the warm predilection which youth excites, with the hopes and the promises which we fondly cherish for the event of every change. We do not introduce this picture to complain of frustrated expectations or disappointed hopes, but to state a singular and early reverse, and in some measure to explain it, with the assistance of our author.

George III, isolated from the nation and the servants of his predecessor, in consequence of the disagreements of his father and grandfather, was little acquainted with the sentiments of those who supported or opposed the former administration. Naturally partial to his mother, he naturally viewed with a jaundiced eye those who were inimical to his father; and, as our author alleges, was tempted to break the whig aristocratical oligarchy which had surrounded the throne. The state of parties is delineated with a masterly pencil in the first part of this volume; and we are at once introduced to the scene, within the compass of a very few pages, with all the requisite information.

• The king's friendship for the earl of Bute, led to extensive and permanent consequences. John earl of Bute, was son of James second earl of Bute, by Ann Campbell, daughter of Archibald first duke of Argyle. He received his education at Eton; and at an early period of his life, was introduced to the household of Frederick prince of Wales, to whom he was lord of the bed-chamber. On the death of the prince he retired to the country, and took no share in political transactions, though he was often consulted by the princess. On the establishment of the young prince's household, he was appointed groom of the stole, in which place he was continued after his accession. He had not occupied any public office; was unacquainted with the business and intrigues of state; and though he possessed an active mind, replete with elegant and abstruse learning, and was well acquainted with the theory of the British constitution, he was not competent to the task of instructing a young prince in the practical science of governing a kingdom, where the component parts of the legislature are so nicely balanced, and their respective powers and operations so strictly guarded. It could not afford ground of surprize that the king, young and unacquainted with the persons of those who formed a successful and popular administration, should place among his confidential servants, a nobleman whom he had long esteemed, and who possessed the good opinion of his parent in an eminent degree: it could not be a subject of animadversion, that such a person should obtain an ample portion of the king's regard; nor would this circumstance have affected the course of political affairs, had not a new system followed his introduction into the cabinet.

• The two last monarchs being foreigners, and opposed by a native prince who had numerous adherents, as well among the people as in some of the most illustrious houses, confided a large portion of their power to a few distinguished families, in order to secure possession of the crown. These families, strengthened by union, and exclusive influence, became not only independent of, but, in many respects, superior to the throne. Swayed by a predilection for their continental dominions, the two first sovereigns of the house of Hanover, incurred severe animadversions from the members of opposition. The necessity of frequent justifications, rendered them still more dependent on the leaders of the ministerial party, and reduced them almost to a state of pupilage.

• But the new king being exempt from foreign partialities, ascending the throne at a period when the claims of the exiled family were fallen into contempt, was enabled to emancipate himself from the restraint to which his ancestors had submitted. The earl of Bute formed the plan of breaking the phalanx which constituted and supported the ministry, and of securing the independence of the crown, by a moderate exertion of the constitutional prerogative. This plan in itself was well conceived, and necessary; but the earl of Bute was not a proper person to carry it into effect. He was not connected, either by blood or by familiar intercourse, with the leading families in England: he was not versed in the arts of popularity, or used to the struggles of parliamentary opposition; and his manners were cold, reserved, and unconciliating. Prejudices were easily excited against him as a native of Scotland, and he could only oppose a popular and



triumphant administration, and a long established system, by such friends as hope or interest might supply, and by the personal esteem of the king, which was rendered less valuable from the odium attached to the name of favourite.' Vol. i. p. 13.

On this first point we perceive a little ambiguity. The groom of the stole, it is said, *must* be a privy-counsellor. We admit, because we cannot contest, the point; but must be allowed to add, that this first lord of the bedchamber held no confidential office, and possessed, of course, no responsibility. It appears, then, that lord Bute comes early, and somewhat unexpectedly, into the offices of privy-counsellor, adviser, and, at last, first minister, from a station which naturally leads to neither. We state the fact only, without attaching to it either merit or blame; but the consequence is, that he must have been a favourite in some quarter; and we still think that the popular clamour of the day had a foundation, that he was the favourite of the princess, who greatly influenced the king. In this, too, no reflexion can attach to either party: the princess could not regard with complacency those who had so long opposed the prince and herself. She must look somewhere for advice and assistance; and the general, as well as the private, character of lord Bute were unexceptionable. We state these circumstances, not with a courtly view—for we are too high or too low for the favours of the crown—but merely to clear the historical part of the narrative. The general clamour pointed out lord Bute as the favourite and adviser, for many years after his resignation and retirement. We depend not on popular clamour, without further support; but it may be replied, that this supposed favourite seldom went to court: he led a retired literary life, engaged in the pursuits of botany and chemistry, complaining of the king's neglect, rather than enjoying his favour. The popular clamour was not, however, without support. Lord Chatham professed his noticing something behind the throne greater than the throne. Again—he speaks of influence which general Conway did not perceive; but we can easily understand that a string will be useless, and its power unperceived, if its assistance is not needed. A stronger circumstance occurred on the 23d of May 1765, when, on the difficulty felt in settling a new ministry, the king required of the present ministers the conditions on which they would remain in office, one of the first stipulations was, that lord Bute should not interfere directly or *indirectly* in the affairs of government. This, as if not sufficiently clear, was followed up by another, that Mr. Stuart Mackenzie, lord Bute's brother, should be dismissed from the office of keeper of the privy-seal in Scotland. The same idea was more strongly marked by the *almost* express exclusion of the princess dowager from the regency in the beginning of

the same month. The clue is sufficiently obvious; and we think that lord Bute had, for many years, a predominant, though indirect, influence, which ministers must have seen, which evidently disgusted them, and which they anxiously guarded against. We repeat, that, though this be the conclusion which facts compel us to adopt, it is not meant to convey the slightest censure. To break the oligarchy, which then surrounded the throne, was an object of importance; and the means seem to have been neither improper nor disgraceful. Lord Bute is said to have suggested a more arbitrary conduct than suited the constitution of England; but of this there is not the slightest proof; and, in opposition to it, we may remark that not a single question has arisen, during the whole of the reign, between the regal power and the rights of the people, that has not been determined in favour of the latter very generally with the king's free and cheerful concurrence.

We have laboured this point with more anxiety, because it has occasioned much controversy, and because our author has, we think, conceded too easily to what begins to be the common opinion, that lord Bute had really no influence after retiring from public life. We have, however, employed only the facts, with which Mr. Adolphus has furnished us, though we might have added others from our own knowledge.

The next prominent feature in this reign is the peace of 1763. This was evidently the work of lord Bute; and his lordship is certainly responsible for all its merits or errors. He became secretary of state within about five months after the king's accession; and the historian's remarks on this event merit notice.

When lord Bute thus assumed a responsible situation in the cabinet, he was deluded, by interested individuals, into a belief, that he possessed a considerable portion of the public esteem, and that the popularity of Mr. Pitt was declining. They strongly represented to him, that he was bound by every motive, both of a public and private nature, to take an active part in the government, and he yielded to suggestions which accorded with his views of weakening the party, which in his judgment maintained a dangerous ascendancy.

The prorogation and dissolution of parliament were delayed, to afford time for lord Bute to make the arrangements necessary to strengthen his interest: but the influence he expected to derive from the king's confidence, was ingrossed by others, who had taken their measures unknown even to the king himself. He was early apprized of this, and cautioned against it, yet he took no measures to counteract those ministers, who were resolved to secure parliamentary adherents by means of government interest, but intirely independent of the crown. Vol. i. p. 27.

On these subjects Mr. Adolphus's authorities are chiefly lord Melcombe's Diary for the earlier details of the reign, and lord Orford's Works for the characters and connexion of ministers.



The late Life of Horace Walpole, had it been published in time, would have greatly assisted him. We early meet with anonymous authority 'from private information.' As the source is concealed, the credit due to it must rest on its own evidence. From a careful examination of the subjects thus authenticated, we think it deserves attention, and is the communication of an able well-informed observer.

In the second chapter is a conspicuous and comprehensive view of the state of the belligerent powers, previous to the negotiations; with an excellent account of the origin and progress of the interference of Spain, and the short contest with that kingdom. The terms of peace are next introduced, with their different modifications. The suspicion, that the British cabinet received money as the price of making peace, is treated with contempt: the contrary insinuation of the chevalier d'Eon, that it gave money to France for this purpose, is equally contemptible, though not mentioned in the present volume. Lord Bute was undoubtedly too eager in his advances, and yielded to demands with somewhat too great facility; but, on the whole, the peace was a judicious and honourable one. The *ex post facto* argument, that, had Canada been allowed to remain with France, the independence of America would not have been established, merits no regard, in our estimation of the terms. Yet, when we consider the treachery of France in a subsequent æra, we can scarcely suppose that the event would have been different. Nearer the scene, her interference would have been probably more early, her assistance conveyed more secretly and securely. It may be asked, would the king of France, in that case, have granted them aid? We know not: that it would have been impolitic, we admit; but a more miserable short-sightedness was never recorded, than that which appeared in his subsequent conduct. It cost him his crown and his life; and the English nation, had it hearkened rather to the voice of retributive justice, than its own generous indignation at the conduct of the murderers, would have seen, in that event, an instance of the poet's most equitable law—the *nevis artifices* perishing by their own arts. England was the last nation who should have taken up arms to avenge the death of Lewis.

In other respects, the peace was honourable, and sufficiently advantageous. Some omissions may be observable; and a striking one was the want of a harbour in the neighbourhood of Martinique, the chief marine *dépôt* of France. This error was repaired by the skill and activity of admiral Barrington, whose capture of St. Lucie was the first step, in the following war, to which the signal victory of Rodney was owing—a victory, considered in all its circumstances and consequences, unparalleled in modern history.—With respect to the East Indies, it is said there was a little oversight in the preliminaries, that

lord Bute, with a firmness for which his enemies—perhaps his friends—would not give him credit, insisted on correcting. This fact is stated ‘from private information;’ but why is not the real difference between the preliminaries and the definitive treaty brought forward? It may have been, indeed, corrected previous to the publication.

A subject, which has been always produced among the accusations of the public conduct of lord Bute, is the dereliction of the king of Prussia. In our opinion, it is inexcusable; and the allegations in the minister’s defence have always appeared to resemble more the quibblings of a special pleader, than the arguments which suit the ostensible administrator of a powerful nation. Mr. Adolphus has compacted the defence very ably, and we shall transcribe his observations.

‘The refusal of lord Bute to continue the Prussian subsidy has been severely arraigned, and many false representations made of his conduct and motives. It is asserted that, soon after the accession of Peter III. he empowered prince Gallitzin, the Russian envoy extraordinary, to inform his sovereign that whatever cessions he might require from Frederick, England would insure compliance; and advised the new emperor to keep the king of Prussia in check, by means of the corps under Czernichef. Peter, the same accounts add, indignant at this duplicity, transmitted the dispatch to the king of Prussia. It is also averred, that similar overtures were made to Austria, but failed through one of those refinements in policy which often lead statesmen into mistakes. Kaunitz, the imperial prime minister, apprehending that lord Bute’s view in making these proposals, was to create dissensions between the courts of Vienna and Versailles, haughtily answered, that the empress queen was sufficiently powerful to do justice to her own claims, nor would she degrade her dignity by acceding to a peace mediated by England.

‘Both these accounts are absolutely devoid of foundation, and most probably originated partly in mistake, and partly in the resentment felt by the king of Prussia at the refusal of his subsidy, though in this also the minister was perfectly justifiable.

‘At the conclusion of the last campaign, the disadvantageous circumstances of Frederick were truly commiserated by the king; and it was resolved to afford him the usual succours. The terms of the former treaty were open to some objections, but the substance was not disputed. The negotiations on this subject were carried on till the beginning of the year 1762, when war was declared against Spain, and the necessity of defending Portugal was foreseen. The British ministry then directed Mr. Mitchell, envoy extraordinary, to recommend in the king’s name, that his Prussian majesty should endeavour to commence a pacific negotiation with the court of Vienna: he was desired to communicate the terms on which he would be willing to treat, with an assurance of the king’s desire to assist in bringing so salutary a design to perfection. The king of Prussia was also requested to state the means on which he could rely, after so many misfortunes, and such a diminution of his power, for carrying on the war, if that were



his intention. This *eclaircissement*, though anxiously expected, was still refused: the king, hurt at so unexpected and so unjustifiable a silence, made his complaints on the subject, but still persevered in the intention of applying to parliament, at a proper time, for a renewal of the subsidy.' Vol. i. P. 77.

The silence of the king of Prussia, of which as the cause is now known, the historian might have adverted to it, continued after the death of the czarina, the accession of Peter, the conclusion of the armistice between Prussia and Russia, to which it was expected Sweden would accede.

' Under such circumstances, Frederick had no right, according to his own declarations, to expect from this country any further pecuniary supplies. At an early period of the war, he had stated to Mr. Mitchell, who officially communicated the information to lord Holderness, then secretary of state, that if England would only engage to prevent his being attacked by Russia, he should have so little occasion for any assistance, that he might even be ready to furnish a body of troops for the defence of Hanover. At this period Great Britain had a powerful additional enemy; Prussia a new and powerful friend: the weight of Russia and Sweden was subducted from the scale of his opponents: that of Spain was added to ours: Frederick had Pomerania and Brandenburg, which were no longer in danger, to defend, besides Saxony and Silesia; England had to maintain a most extensive war in Germany, and to provide for another in Portugal. This comparison could not escape the observation of the king of Prussia, nor could he reasonably expect that, without a certainty of its being applied towards lessening the objects of war, it was possible to propose the subsidy to parliament with any hopes of success.

' The accusations alleged against the British minister, respecting clandestine negotiations with the emperor of Russia, and the empress queen, are founded either in total mistake, or wilful misrepresentation. Frederick, at the time, complained to the king of the reports which had reached him on the subject; and although his majesty did not think it suitable, either to his own dignity or that of the king of Prussia, to enter personally into such altercations, he permitted lord Bute to explain the facts, and set them in their true light.' Vol. i. P. 80

The coolness occasioned by the little gossipings of prince Gallitzin, our historian attempts to refute; but it is executed in a manner that leads to a strong suspicion of some unguarded communications. '*Economy*' was the word; and the principle was followed up in a style and manner the most mean and disgraceful. At the conclusion of the peace, lord Bute unexpectedly resigned. After examining the alleged causes of this measure, and refuting them separately, the historian proceeds.

' In fact, the principal cause of his resignation was the want of support in the cabinet. In a private letter to one of his friends, before he retired from the helm, he more fully explained the real motives of his conduct: "Single," he said, "in a cabinet of my own

forming; no aid in the house of lords to support me, except two peers (lords Denbigh and Pomfret); both the secretaries of state silent, and the lord chief justice, whom I myself brought into office, voting for me, yet speaking against me; the ground I tread upon is so hollow, that I am afraid, not only of falling myself, but of involving my royal master in ruin.—It is time for me to retire \*||”

‘ The continuance of the ex-minister’s secret influence in the closet, for a considerable period, has been so repeatedly and confidently asserted, that to doubt it would seem rashness; yet, perhaps, if we except the negotiations for the ministerial changes soon after his resignation, in which he was occasionally the medium to communicate the king’s intentions, no report was ever less consonant to truth: for it was his constant and repeated complaint to his intimate friends, both in his travels and at home, that he was neglected by his sovereign. This avowal from a man so cautious as lord Bute, outweighs all the vague assertions of those who maintained the existence of a mysterious agency, and proves that the loss of his influence had sunk deep in his mind †.

‘ Lord Bute’s short administration was rendered additionally unpleasant by his own errors. His undertaking to make peace when the nation was eager for continuing the war; and his offending all those who, by popularity or family connection, were enabled to co-operate effectually in his views; were rash though laudable exertions: and his danger was augmented by his negligence of public applause, and ignorance of the means by which it might be acquired. He was advised to contemn the clamors of the city, for on the least threat of the king’s displeasure, those who were then at his throat, would soon be at his feet ‡; and though he neither esteemed nor respected the man who gave this counsel, the tenor of it seems agreeable to his mode of thinking: the consequence was, that the city connected with the admiration of Mr. Pitt, a factious and overbearing spirit of resistance to the exertions of government. Even the virtues of lord Bute were not calculated to insure respect, or conciliate affection. It is said of him, “No man could complain, during his administration, of a promise broken, or of hopes given and not fulfilled. No inferior person in any department where he had served, who did not passionately regret the loss of so easy, so kind a superior §.” In diminution of this eulogium, it is to be remarked that lord Bute made no promises, and gave no hopes, except to persons whose devotion he meant to secure; and that under him the pernicious precedent was introduced, of removing every dependent of government, even to the lowest clerks in the public offices, to introduce others of his own nomination ||. This proceeding necessarily created many enemies, and if it gave him some claims to gratitude, those claims were too slight and precariously founded to be much relied on. His patronage of literature and the arts, was liberal and

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\* \* From private information.

† † From private information.

‡ ‡ Letter from lord Melcombe to lord Bute, 8th October, 1761.

§ § Letter from a Gentleman in Town to his Friend in the Country, p. 11.

|| || Serious Considerations on the Measures of the present Administration, by Dr. Butler, Bishop of Hereford, p. 10. The same fact is asserted in innumerable other publications.



honourable: with what judgment it was bestowed, is not the province of history to discuss; but it does not appear open to the imputation of corrupt or sinister motives \*.' Vol. i. p. 126.

Another prominent feature of these times is the disturbances occasioned by Mr. Wilkes and the North Briton. The statements in this part of the work are clear, candid, and dispassionate; the subject of general warrants ably and judiciously discussed.

\* Lord Temple in these proceedings stood forward the avowed supporter and patron of Wilkes, and more than shared the popularity resulting from the contest. The king having deprived Wilkes of his commission as colonel in the Buckinghamshire militia; it was the office of lord Temple, as lord lieutenant, to announce that resolution, which he did in the most gentle terms, accompanied with assurances of regret, and complimentary testimonies. This behaviour on the part of lord Temple was so offensive, that he was struck off the list of privy counsellors, and dismissed from the lord lieutenancy of Buckinghamshire, which was given to sir Francis Dashwood, who had recently attained the title of Lord le Despenser.

\* But although, from an opinion that Wilkes was improperly treated, lord Temple supported him with warmth which plainly resulted from conviction, and with vigour sufficient to protect him from suffering under any wanton effort of malevolence, or even under a misconstruction of the law, he did not approve the violence and malignity which characterized his paper, or the national reflections with which it abounded. He advised Wilkes to remain in a state of dignified resignation, and await the decision of parliament, and the award of the courts of law. This line of conduct would have suited lord Temple in similar circumstances; but the only aim of Wilkes was to court persecution, for the sake of acquiring popularity. He no sooner obtained his discharge, than he wrote a scurrilous letter to the secretaries of state, asserting that his house had been robbed, and the stolen goods were in their possession. To render this insult the more insupportable, he printed the letter, and distributed several thousand copies. The secretaries of state, instead of treating this desperate effort with merited contempt, by returning an answer gave to Wilkes an opportunity of appealing to their sense of propriety for an observance of those laws of decorum which he had so utterly neglected.' Vol. i. p. 135.

The distinction between the cause supported by Mr. Wilkes, and his conduct as a man, should be always kept in view; and even his conduct should be considered with some limitations. A bankrupt in fortune and in character, he threw himself on the town for support. The common people are only gratified by gross abuse, by the most indecent railings. To live, he was necessitated to abuse those of superior ranks: to be popular, he was obliged to descend to arts which leveled him with his pa-

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\* \* Lord Bute's private virtues and social qualities are not descanted on, they do not form the subject of history; but they were numerous and estimable.'

trons. In this view, nothing too disgraceful can be said of him. Yet, with other society, he was a gentleman, a scholar, a man of lively and chastened humour, strictly guarded, scrupulously decorous. The author of this article has passed, in his youthful days, many hours with him; has seen him, when conviviality, when wine, when every temptation has been spread to lead him to licentious conversation, in vain. He saw some whom he respected, some very young men—for *maxima debetur pueris reverentia*—and was carefully guarded in the tendency of every word. In the midst of his popularity, he checked licentiousness with a firm hand, even among his own adherents; and his great public act in his later days was to save this metropolis from flames. The firm stand which he made against general warrants should, in some degree, embalm his memory; and, while we severely blame the gross illiberality of his opposition to government, his offensive indecorum, and his more gross private vices, we should, at least, acknowledge that he has compensated in some measure for his errors, by a part at least of his political conduct.

In the conferences with Mr. Pitt, at this time, for a change in the ministry, the negotiation broke off unexpectedly, and somewhat suddenly. This was attributed to the influence of lord Bute, a suspicion which our historian is anxious to refute. His mode of removing, however, confirms it in effect. The king conceded to the friends of Mr. Pitt the majority of the cabinet, but wished to introduce some other persons from a different party. This Mr. Pitt objected to; and the negotiation ended abruptly. If any thing is more than usually clear, if any point is more anxiously inculcated than another, in this work, it is the original principle of destroying the whig oligarchy, which the king found on his accession. The plan was attributed to lord Bute; and it must undoubtedly have been a favourite one with the princess dowager. The king probably wanted no prompter to pursue it steadily. The bent was taken, and a little reflection only was necessary to show him the danger of the measure—at least, danger according to his views. It is singular that the influence of the princess is never alluded to in this history, and the more remote influence of lord Bute through this medium, and the bias given to the king's thoughts and studies in the early part of his reign.

The subject of America, at this time, occurs. We shall advert to it in one general unbroken detail in another article. The affairs of Ireland are introduced by a general account of its previous political state; and we have not seen a more comprehensive, satisfactory, or masterly sketch. The author professes to owe much to 'interesting private information;' and, from internal evidence, we can pronounce his information authentic and valuable. The state of foreign powers, at this period, af-



fords nothing very important. The only circumstances which appear prominent in this picture are the murder of the Czarowitz Iwan, and the election of the unfortunate Stanislaus Poniatowski to the throne of Poland. Each was the work of Catharine, whose love and hate, whether raising one to a throne, or sinking another into a dungeon, were in these instances equally fatal. The chapter concludes with the establishment of the Rockingham administration, the work of the duke of Cumberland, who died soon afterwards. The character of the duke is short, and, we think, incomplete. In another edition it may be enlarged, from Horace Walpole's Letters.

The frequent changes of ministers in the years 1765 and 1766, with some petty and disgraceful intrigues, are of little importance to history, except so far as they relate to American affairs; and, as our article is now drawn out to a length which will admit of little extension, we shall only notice Mr. Adolphus's account of Indian affairs. This part of the work will, however, detain us only for a short time. The detail merits our warm commendation; and we regret only that the vast comprehensive system of Dupleix, and the rash errors of Lally, are not sufficiently brought forward. On the whole, however, the account is very satisfactory, and apparently authentic.

(To be continued.)

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ART. XI.—*Memorial addressed to the Sovereigns of Europe and the Atlantic, by Gov. Pownall, Author of a former one published in 1780.* 8vo. 3s. 6d. sewed. Debrett. 1803.

OUR respectable author, a hardy veteran in the field of politics, and an author of no common reputation in various departments of literature, shows us, in this Memorial, that age has not impaired his energy, or damped his fire. In this critical moment, when all is at stake—when no fancied balance of power, no remote encroachments, no distant connexions, call us into combat—when we are preparing to contend for our political, perhaps our actual, existence—when victory must be ours, or we must shrink under a tyrant's *protection*—when we must be the abject things of which modern FRENCHMEN ARE MADE—at this period, we say, it may not be apparently the time to discuss the causes of the events which have brought on the present crisis, or to inquire what may, what should, be the future system. Yet Cæsar, on the eve of his contest with the Nervii, could write lively letters to his Roman friends, and Frederick court the Muse at the moment of his greatest perils. Every Englishman will, we trust, be a hero; and why should not the momentary calm, the prelude to an engagement, be employed in disquisitions of any kind, and particularly of those connected with our present situation?

Governor Pownall, whose title is derived from his office in one of the American states, while America was ours, traces the origin of the late convulsions, which have unhinged every government, confounded every thing sacred and respectable, to the year 1754. At that time, when an union was proposed in America, to counteract the aggressions of France, the Americans suggested a 'federal representative government, to be administered by a president-general, commissioned by the crown, acting by and with the advice of a general council.' This idea rested, in our author's opinion, in the minds of our trans-atlantic brethren; and, in the subsequent disputes, expanded into the present federal constitution. The contagion, which reached France from America, is too recent in our recollection, and too direful in its consequences to bear a repetition. The young king of France was flattered by the prospect held out, of rescuing a continent from what was called oppression, of adding to his power, to the happiness and prosperity of his subjects. We have lately found that he saw the connexion of his own misfortunes with this early error, and severely repented his conduct.

'When first this revolutionary spirit began to breathe, and these principles of the new system became active on the continent of Europe, all the sovereigns thereof received the shock, and took the alarm, in part for the security of their own order, and in part to prevent the effects which revolutionary changes in the internal organization of states might have, and the changes they might make in the external relations of power and interests amongst the several sovereigns and states, as they bore on each other, so as to derange the old system of a balance of power amongst them.

'He that wishes to profit by experience of the course of things and the conduct of men, will mark here the nature and the consequences of the measures which they took, and will find that these measures had a direct tendency to produce, and did produce, the very state of things which they were meant to prevent. These sovereigns, forming arrangements of new alliances, and forming new coalitions, supposed that they had power, and assumed a right, to interpose certain regulations, and to impose certain restrictions, on the internal power of the political will of states, as it operates on its own organizations, in its own affairs. As this assumption was not admissible on the right of nations, so long as they are supposed to be individual political persons, sovereign and independent, it could not found its measure on the law of nations, and must necessarily be, as in fact it was, actuated and conducted by the law of force. These measures were principally formed and directed against France, which, by its more immediate intercourse and connections with North America, and this new system, was the first European state which received the impression of this revolutionary spirit, and which was, in consequence thereof, thrown into a series of experimental revolutions, going at length to the subversion of their old form of monarchical government. France, thus struggling to establish a representative popular government in the spirit of the new system, and these sovereigns thus united in coalitions



to oppose, and actually attempting to destroy, the fabric of this new system, came to issue on the law of force. Thus all the nations of Europe, in the natural course of events which arose out of such measures, became involved in a state of war, without any specific rule of conduct or any decided purports, but what acquired force dictated at the time; and without any consentient fixed point of settlement but that which the fortune of war and ascendant power would admit of, or should impose. The operation of such a war, instead of keeping settled and maintaining the old balanced power of nations, has deranged all the old external relations of sovereigns and states amongst each other, and has subverted that long established system, which its avowed principle was to guard and defend.' p. 9.

France, thus compressed, became an united and military nation, and has not yet taken a fixed station among political powers. She oppresses those within her reach, flatters or threatens others; is eager to legislate for all; and, while her flag dares not fly on any sea, attempts to give maritime laws to those who rule the ocean. Our author, with a rapid and comprehensive glance, surveys the nations of Europe, and describes Prussia, 'though advanced in dominions, more united and strengthened; yet, by a shifting system of politics, put on a vacillating centre.' Prussia undoubtedly, by an over-refinement in her political system, is now too near a neighbour to the all-devouring monster; and, unless she firmly unite with Russia, Sweden, and Denmark, will soon feel his devouring fangs. Governor Pownall, whose memorial was, however, written at the conclusion of peace, stops to examine what should be the conduct of the sovereigns of Europe, or how this vast system may be balanced. He notices, with proper indignation, the insolent conduct of France, and that treachery which has almost openly avowed that it will be bound by no agreements, no treaties, which it may find or imagine to be injurious.

In examining 'the rights of nations,' with a view to the establishment of the 'law of nations,' in the adjustment of a pacific system, he draws little assistance from preceding authors. We do not think that he greatly elucidates the subject, by reducing the collection of individuals constituting a nation, to what may be called an abstracted individual; and the attributes which form the essential rights of a nation, to an individual political person.

'This existence of personal being acting as what it is in nature, and the rules by which it is to be acted with, as being what it is, according to these rights, form the law of nations. No other like individual, howsoever unequal or great its power, can assume a claim in right to take away, diminish, or obstruct any right essential to the existence of such nation, as such claim would imply a right to take away its existence. It cannot do this by any claim of power, so long as it holds any relation to the lesser nation by patronage or protection, or

so long as the lesser is under any relation to it by clientship or as a feudatory: if it makes conquest of such a nation, the law of force takes place; but force is not right. An unequal alliance, however, even consonant with the law of nations, may diminish, suspend, or take away from it, rights which are not essential to its existence; for such diminishing, suspending, or taking away these, only reduces such existence in right to what it is in fact, inferior in power and subordinate in interest, although still sovereign, equal and independent in the essential rights of its personal individuality.' P. 32.

On this foundation, he examines the political system, and attempts to create his equipoise. From the practice of anti-quity, he is partial to a triumvirate, or a third power, which can balance the irregularly increasing influence or power of either of the others. France, with the western part of Italy, will form one of these: Austria, with Eastern Italy, will form another: Russia, with Sweden, Denmark, and Prussia, or rather, perhaps, Russia, with Prussia alone, the third; for Sweden and Denmark bear only on a point, in the great political system: they, like Great-Britain, are appended to, rather than constitute, a component part of it.

Great-Britain has no longer any influence on the continent, and is styled by our author a marine Atlantic state. Sweden and Denmark, though more strictly continental powers, are such only in a secondary degree, satellites to some superior empire; and their true situation, from their nature, productions, and commerce, is that, also, of marine Atlantic states. Portugal, should it continue to exist as an independent kingdom, will be in the same rank. 'But,' adds our author,—

'If any remains of that spirit, from which it derived first its sovereign independence, still breathes and animates it, it has still the capability of being a more powerful and more independent state than it has ever yet been: its Brazilian territories are more extensive, have greater resources of immediate home-consumption, and, for that of the European market, a richer and greater variety of articles the *fond* of manufactures, than its European territories are naturally formed for, or could be cultured to produce; and, in their local, they are entirely independent of the intrigues, the revolutions, and the powers which rule and dominate in Europe. It might there form and establish a dominion, if organized on true practical principles of polity, more indissolubly compact within itself, and more powerful *ad extra* than it *did* ever enjoy, or could ever hope to establish in Europe. This *imperium* should be a provisorial vice-royalty, preparing those dominions for the reception of the royal family, for the government, and the nation, whenever they shall of necessity be obliged to quit Europe, or whenever they shall have the wisdom and spirit to emigrate to the Brazils for the sake of preserving their independence as a sovereign state.

'If ever the state should be reduced to the necessity, or should find in their hearts the spirit and wisdom to adopt this measure, it must be done in alliance, and with the aiding assistance and under the protec-



tion of a British fleet. This is not wild speculation, never thought of before: it has already been had in contemplation, and was once all but in motion in the minds and hands of those who might have carried it into execution, just as was once the removal of the states and government of the United Provinces to Batavia. Portugal has at present a minister who perfectly knows the truth in fact of this idea; who is perfectly *au fait* to the means of carrying it into execution, and from local experience practically informed of the mode and means of giving establishment to such *imperium* in such dominions, and of giving such organization to the government of them as the scite and circumstances of the people would there require, and would and could act under. But, alas! when spirit is dead, the best and most important truths become impracticable theory. So there let them rest, waiting for a happy resurrection. This nation, therefore, (until, if ever, this spirit should again revive,) is out of all contemplation of making part of any Atlantic alliance.' P. 53.

Great-Britain is, therefore, left alone at this æra, in a new situation, to form a new system of politics. What, then, should be her conduct? She ought, in governor Pownall's opinion, 'to cultivate uniformly, justly, fairly, and openly, with equal reciprocity of laws and navigation, an *intercursus communis*—a common intercourse of commerce with all.' In the words of Paine, she should be 'a free port to all Europe at large; and, in reciprocity, claim a free market in Europe.' In the further explanation of this plan, our author engages in a variety of commercial considerations, and examines how a commercial power, formed with the views just specified, should act in a variety of situations and circumstances. Governor Pownall's great object is the formation of a vast marine Atlantic alliance, consisting principally of Great-Britain and the United States of America: to which must be added the South-American dominions of Spain, now hastening to independency at the crisis of an explosion. For the emancipation of the Southern Americans, our author had drawn a plan, and added a form of government equally distant from democratic anarchy and despotism. In 1791 it was on the point of being carried into execution; and this hastened the conclusion of the negotiations respecting Nootka. The idea was taken up by the French directory in 1792, and was again resumed at a subsequent æra. The possession of Louisiana was the first step in the execution; and the second was the guarantee of the Spanish dominions in America, by France, on condition that the latter should have free access to, and communication with, these provinces.

This is the crisis which our author thinks Great-Britain should take advantage of; and such a step, with the concurrence of America, is by no means difficult. No European power can hinder a provincial army marching from Upper Canada, while a British fleet threatens the coast. Every circumstance is, we

*know*, already arranged in the minds of those able and willing to execute it, on the plans mentioned by governor Pownall. The Indians of North Mexico require but a small European force to throw off their bondage, or at least to confine their task-masters within the limits of humanity. Had the French succeeded at St. Domingo, our author thinks that, at this moment, under the form of a guarantee or protection, they would have had the garrisons, and been in possession of the revenue and commerce of the country. Just Heavens! what misery on earth is equal to French guarantee and protection?

‘The Atlantic interest has once more escaped the being put under the dominancy of a French ascendant: and Great Britain, and the other Atlantic states, have it once more in their power, if they have the spirit to profit of the fortune of the moment, *et non deesse fortuna præbenti se*, to meet, what they cannot avoid, this great decisive crisis. Either France must be permitted to acquire a similar ascendant in the Atlantic to that which she already hath on the continent of Europe; or a great Atlantic alliance must protect and enable the South Americans to form that revolution which shall emancipate them, and secure their independence in the establishment of a sovereign self-government, and protect them as free states, parts of this great Atlantic alliance herein proposed. This is no longer a secret, and admits of no mystery on the subject. The crisis of this alternative is brought forward into movement and act, and admits of no doubts, hesitation or delay. Although the Atlantic powers and states did not see their ground whereon to act, when this measure might have been taken up as a measure of policy, they must now be forced into it as a measure of necessity, under all those difficulties which those, who suffer themselves to be driven to act under necessity, are always subjected to: yet, if they do their duty, neither Spain nor France can effectually oppose them, and they must succeed: they must, however, change their front.’ P. 89.

One other nascent Atlantic power is noticed; *viz.* the negro nation of St. Domingo. This power must be now firmly established: they cannot go on without some marine assistance; and, to be the first in this alliance, seems an important object in this great Atlantic system. Portugal, in the Brasils, might be another branch of this power; but its helpless situation prevents any such expectation.

The third part of this Memorial is designed to state to those sovereigns, and their people, who may yet be in danger of being affected by this revolutionary spirit, how especially it concerns them to be aware of its danger, and how they may best counteract it. The governor is correct in remarking, that the ‘extravagant and erring spirit’ has ‘burst its confines.’ But, if the examples of France, Holland, Genoa, and Piemont, fairly stated, will not check it, we should despair of obtaining influence by arguments or force; ‘neither would they believe, though



one should rise from the dead.' The remaining speculations, on the true social compact, the origin of government, &c. as they contain nothing applicable to the present crisis, and are not particularly new or interesting, need not detain us.

From the extent of our article, it will appear that we think highly of governor Pownall, and of the present work. We have not always agreed in opinion with him on political subjects; but we have profoundly respected his abilities, his learning, and his anxious wishes for the true interests of this kingdom. His mind is vast and comprehensive; and his acquired knowledge gives additional force to his sentiments, by adding what, in other times, and in similar circumstances, if circumstances can be found similar to the present, has succeeded, or been found ineffectual. Those who think beyond the common range have generally employed a language peculiar to themselves, co-extensive, if possible, with their conceptions. Governor Pownall displays a rugged energy, an expressive force, which sometimes leaves us in doubt of his meaning, while unpleasing inversions, or periods too far extended, contribute occasionally to render his reasoning less perspicuous. These are, undoubtedly, faults: but they are amply counterbalanced by sound good sense, by uprightness of intention, and extensive knowledge.

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ART. XII.—*The Question, Why do we go to War? temperately discussed, according to the official Correspondence.* 8vo. 1s. Wallis. 1803.

ART. XIII.—*The Reason why. In Answer to a Pamphlet entitled, 'Why do we go to War?'* 8vo. 1s. 6d. Stockdale. 1803.

ART. XIV.—*Observations suggested by a Pamphlet entitled 'The Question, Why do we go to War? temperately discussed according to the official Correspondence.' In a Letter to a Friend.* 8vo. 1s. Hatchard. 1803.

WE received the first of these pamphlets amidst a large packet of others upon the popular and triumphant subject of patriotism and loyalty; and, totally ignorant of the name of the writer, as well as the side of politics he meant to espouse, we expected to have had occasion once more to run over the same race, and been re-convinced by the same arguments which we have pursued, till we are become almost hopeless of meeting with any thing new. We were mistaken. The tract before us opens its batteries altogether on the other side of the question, and is the most able, or, at least, the most specious, apology for the conduct of Bonaparte that we have yet met with. We shall not abruptly dismiss it, on this account. We are at

this moment fighting for the liberty of the press: we trust, when necessary, we shall ever fight for it, and that in England every man will, at all times, be permitted to deliver his sentiments without molestation, while he confines himself within the due bounds of decency and candour, be those sentiments what they may. We have nothing to fear from the open and undisguised declarations of any man: in politics, as in religion, truth will eventually triumph; and the antagonist who thus dares to unbosom himself, and to enter the lists of temperate argument and discussion, from an opponent may be converted into a friend. The real traitor, on the contrary, lurks in the dark, or only speaks the language of hypocrisy; and, if we could be so unjust to the ingenuous and patriotic feelings of every party, as to suspect a traitor among us at the present enthusiastic moment, we should rather search for him among those who are most clamorous against the French, than those who boldly avow themselves to be most inimical to the war. We have seen with regret this public spirit, this freedom of discussion, attempted to be repressed, in more than one instance, in public meetings, as well as in public pamphlets: never, however, was such an attempt more ill timed; and we trust we shall see no more of it.

These observations, and those which follow upon the first of these tracts, were written and intended for insertion in the last number of our journal: but the pressure of other matter compelled us to postpone them. Had we delayed writing till the present time, the two replies which now accompany it would have saved us half the trouble which we thus voluntarily incurred.

We have said that this pamphlet is an able apology for Bonaparte. If the writer dislike the expression, we will say it is an able attack upon both the British cabinet and the war; but, though able, to us by no means convincing. When minutely examined, we find sophistry too often substituted for argument, and illegal deductions for fair results.

‘Why’ (says the writer) ‘go we to war? In such a state of things, the cause should be the most obvious, the most striking to the senses of every individual in the kingdom, from the well informed politician to the meanest mechanic, the simplest peasant of the land; a cause that should urge him to snatch the first hedge-stake in his way—*furor arma ministrat*—to oppose an insulting and aggressive foe. We are told it is to repel aggression and insult; aggression and insult are re-echoed from the shores of France. Who then shall decide? Shall we vaguely say, the chief consul has been impertinent, or, that he declines our trade, wants plans of our ports, and soundings of our harbours, which he may buy in any map shop in London—that he has asked us to send away the Bourbon princes, which we refuse, and he urges it no more—that he does not like to be abused, and wants us



to suppress the scurrility of our newspapers, which we refuse to do, and he is silent—that he declares we cannot fight him single handed, which we have a mind to try—that we insist upon retaining Malta, which we had specifically agreed to evacuate in three months after the conclusion of the treaty of Amiens; or that it is for the land of Egypt, for Malabar and Coromandel, for the territories of the Grand Turk and the Great Mogul? At such an answer (and it is the truest and most concise that can be given), would not the rustic stare, the mechanic wonder, the better-informed be confounded?’ p. 3.

Our author next examines singly the various charges adduced against France in the abstract and declaration, which he reduces to eight. The first, and perhaps, says he, the heaviest, respects the confiscation of our merchant-ships; in palliation of which, he observes that the prohibition of English goods and manufactures, which the French commenced during the war, they did not think proper to take off at the peace; nor did we stipulate that they should.

‘If however’ (continues he) ‘the harshness and severity employed in the execution of the law were matters of complaint and causes of war, it should not only have been represented, as it was indeed, by Mr. Merry, but satisfaction insisted upon before we resigned our long catalogue of conquests: for the affair of the *Fame* packet occurred in December 1801, and that of the brig *George*, where the knives and forks were seized, in August 1802; and in the following December, at the opening of parliament, it was declared there was no reason to doubt of the permanency of the peace. We may presume, therefore, our government was satisfied.’ p. 6.

The next charge he advances relates to the commercial agents sent into this country, to be stationed at our different sea-ports; their being ordered to furnish plans of our harbours, and the greatest draughts of water with which loaded vessels can enter them. This he, in the first place, intimates was an order strictly *commercial*: next, that the plans might have been obtained at any good map-seller’s in London; and lastly, that ‘the vigilance of our administration discovered the instructions, dismissed the commissioners, and that France took them back again. Where, then,’ says he, ‘is the cause for war?’

‘The third is, desiring us to send away the emigrants, under the idea that they seek to raise disturbances in the interior of France, and to recommend to the princes of the house of Bourbon to join the head of their family at Warsaw. What do we answer? Why with manliness and humanity, that as long as they behave peaceably towards us, nor plot against them, we will not refuse the hospitable protection they stand in need of. They urge it no more. Is there then in this a cause for war?’

‘Fourthly it is stated, we have suffered an indignity by the “requisition, which the French government has repeatedly urged, that the

laws and constitution of this country should be changed, relative to the liberty of the press." These are the words of the declaration.' p. 8.

Upon re-examining these three last articles in search of insult and aggression, what is there to be found but wishes we would not grant, desires we would not comply with?

'They send commercial agents into the country; we turn them out again, and say, No, they shall not come here. They ask, will you send away the emigrants, and desire the Bourbons to retire? We answer, No. Will you suppress the abuse of us in your newspapers, and put a stop to the scandalous publications? We repeat, No. And are we not content? Are we so testy and so quarrelsome, we will not submit to be solicited, but must accompany our refusal with a blow—enforce our negative with war? then call ourselves degraded, vilified, and insulted—our laws and constitution endangered, the liberty of our press invaded? Haughty Britons! beware how ye merit the name too often applied of proud, overbearing, insolent islanders.

'Fifthly, The presumption of affirming that Great Britain cannot singly contend against the power of France, is too puerile to be commented upon: it was unworthy the dignity of a great nation to make the assertion, and unworthy that of another, gravely to bring it forward among the causes for war. I should not have thought it worth while to have brought the matter to the test, had the chief consul, in still more boyish frolic affirmed, he would fight us with one hand tied behind him.' p. 11.

Sixth. The manifesto published in the Hamburg Gazette.

'It is not a little surprising' (continues our author) 'to find inserted in the catalogue of offences, this manifesto; for upon our demand of immediate satisfaction, every authority from the French government for the publication of it was denied, and most completely disavowed (*vide Official Correspondence*, p. 127). Upon our further insisting that, as the insult was public, so must be the reparation; M. Talleyrand answered: "The first consul considered M. Rheinhardt's conduct so reprehensible, that every satisfaction might be expected!" p. 12.

'Does there yet, then, appear,' adds he triumphantly, 'a reason why we go to war?'

He next considers the charge of aggrandisement; and boldly inquires—

'Whether the situation of Europe was essentially different at the time of the message in March 1803, from what it was at the signing of the treaty of Amiens, March 1802? What alteration had the chief consul effected? Was not Piedmont his own, Parma agreed for, Switzerland at his command, Holland subdued? What could be the difference whether he annexed Piedmont to France, or not? If a man has taken my purse, of what consequence is it whether he holds it in his hand or puts it into his pocket? Well might he say to lord Whitworth, respecting Piedmont and Switzerland, "*Ce sont des bagatelles*,"



They certainly were trifles, not worth our while to go to war about: his seizing them was a circumstance that might and ought to have been, and probably was foreseen at the conclusion of the peace. He agreed to evacuate Switzerland by the treaty of Luneville; but the treaty of Luneville was not made with us, but with Austria. His breaking a treaty with Austria, is not breaking one with us; upon Austria then is the aggression. Why are we to avenge the insults upon Austria? Let those who made the treaty, fight for the fulfilment of it. If the emperor of Germany, the king of Prussia, and all the continental states, whom it infinitely more concerns than England, are too weak or too supine to interfere, why are we to fight their battles? Why are we, almost the only people yet unsubdued, to distress and exhaust ourselves in vain and ineffectual efforts to preserve kingdoms for others, till we endanger the existence of our own? p. 13.

‘When the French are accused of annexing Piedmont and Parma to their dominions, it is added, “without allotting any provision to the king of Sardinia, whom they had despoiled, though bound by a solemn engagement to the emperor of Russia, to attend to his interest and provide for his establishments.” Is this aggression and violence against us? It is aggression against Russia. Are we to monopolise all insult and aggression? What says the emperor of Russia? Nothing, that we hear of. Are we then to fight for the fulfilment of engagements with Russia, and treaties with Austria? To make unprecedented sacrifices and unheard of efforts, for the two great emperors of Europe, while they look on at ease? Is it to be the guardian of good faith, moderation and justice, that thus dauntless and alone we throw down the gauntlet before this giant power?—to prevent innocent states from being insulted and despoiled, and shield the world from his colossal arm; to protect the universal globe, from the German Ocean to the Indian Sea; to emancipate the Dutch, liberate Switzerland, defend Egypt, Palestine and Syria, the Ottoman Empire, Persia and Indostan?’ p. 15.

The last charge in the catalogue is Malta, which, says the author,—

‘—by the 10th article of the treaty of Amiens, we appear specifically and absolutely to have agreed to evacuate within the space of three months after the signature: we keep it twelve, then demand it for ten years longer; which not being complied with, we commence hostilities. What is our defence? That the agreement is provisional. What says the agreement?’ p. 16.

This he examines at length; and, as may be expected, gives the verdict completely against the English cabinet. He then slightly touches upon the mission of Sebastiani, which, also, could be no just cause of war; and finishes with *amazement* at the imperious ultimatum delivered respecting Lampedosa, accompanied with the demand of an answer in thirty-six hours!

Such is the mode of arguing adopted by the writer of the pamphlet before us. He dissects the entire controversy between the two nations; and, not tracing the living principle—the vital cause of war, or at least a stimulus competent to its

production—in any one *individual* organ, concludes there is no such principle in the whole; for that the whole cannot possess a quality not inherent in any one of its component parts.—Admirable logician!—Actuated by the same system, we will suppose three barbarians, or persons unacquainted with mechanics, to find a watch upon a heath: they are struck with its appearance, and examine it with all the powers they possess. One of the three sees the hand move, and hears it tick: another, whose eyes are not quite so good as his comrade's, hears it tick, but perceives little or no motion; while the third, whose eyes and ears are equally impaired, neither hears the one, nor perceives the other. To be *satisfied*, however, of the powers that actually belong to it, they agree to take it to pieces: part is, in consequence, separated from part; and sight, hearing, and touch, are all employed in the analysis. What is the general result? it is now uniformly admitted that there is no-where either motion or sound; and the man who, half deaf and half blind, neither saw nor heard so readily as his fellows, with admirable sophistry would persuade them to believe, that, as, upon their own confession, there is neither the one nor the other in any *individual* part, there could be none in the whole *collectively*; that they have both been egregiously deceived; and that he is the only wise man among them.

'A futile argument' (says our author) 'is sometimes made use of, that these causes are nothing if singly taken, but altogether amount to a sufficient one. But if individually they are nothing, and are proved to be so, can an aggregate of nothings ever amount to any thing?' P. 12.

But are these individual charges composed of the *nothings* of which he speaks? Was it *nothing*—to begin with his first charge—that, during a period of peace, and in open outrage of all the laws of hospitality, British ships, and the property they contained, should be sequestered, in consequence of having merely fled for succour, in the midst of a storm, to the French ports? Our author himself does not look upon it as a *nothing*; for he adds, although hypothetically, that satisfaction for such harshness and severity should have been insisted upon before we resigned our long catalogue of conquests. We think so too. This, however, not having been done, 'we may presume,' says he, 'our government was satisfied.'—Indeed? For our own parts, we must presume very differently; and can only trace, in its silence, a wish to avoid all dispute, instead of a desire to rekindle the flames of war. In the same manner we might run through every other article, which, instead of affording us a *nothing*, a mere negative with regard to the present war, would present us with a motive almost, if not altogether, sufficient of itself to justify the re-commencement of hostilities; and,



instead of blaming the ministry for precipitation, we would rather accuse them of dangerous delay.

But our author seems to conceive, that, allowing every charge to evince some degree of misconduct on the part of France, if the mischief perpetrated, or the evil disposition manifested, were apologised for, or overlooked at the moment, it should be buried in oblivion, and ought not to be afterwards again brought forwards as a motive for hostilities. This position is as inadmissible as that whose inconsistency we have just endeavoured to expose. A man of pacific disposition is insulted in public by a person who is sitting near him: he complains; and the insulter begs his pardon. He takes a ride in the evening, and finds the same person pursuing him in every direction, marking all his windings and turnings, examining whether or not he be armed, and what his arms consist of, as well as the number of the servants who attend him; and all this in the most suspicious manner possible. Astonished at the fellow's impudence, he orders him to take himself off: the order is obeyed; and the traveler thinks no more of the subject. He is soon afterwards, however, again attacked by the same person, who peremptorily demands his money: he yet refuses to give it him; and adds, that, if he do not decamp, he will instantly blow his brains out: not feeling himself strong enough for the *rencontre*, he decamps as he is bidden; and our temperate traveler, finding himself once more disengaged, still pursues his journey, without thinking it absolutely necessary to alarm the country with a hue and cry after the thief. He is, in a short time, given to understand, however, that this thief is augmenting his banditti; and, although afraid to attack him in person, is laying a plot for pillaging a distant farm that contains the greater part of his property. Notwithstanding that no positive assault be at this moment committed, would not such a person be a madman, or a fool, if he were not to act upon the facts that had already occurred to him, to raise the cry of Stop thief! as widely as possible, to advertise him to the world at large, and to enumerate in his advertisement the entire series of personal insults and attacks he had hitherto received from him, the crimes he had perpetrated against others, and the mischief he still meant to execute against himself?

Malta alone, we have often said, and we again repeat it, is not a sufficient cause for the present war: our retention of it is the most vulnerable part of our own argument. To possess it at this hour is unquestionably a breach of faith; and equally so with regard to Naples and the knights of Malta, as with regard to France. We believe its value to be infinitely over rated; and we wish it had been relinquished, in pursuance of the treaty; or rather that the war had re-commenced before this period had arrived, and while the Cape, and all the long list of

conquests we have since relinquished, had been in our hands. We had, unquestionably, causes enough without it, and causes that more immediately affected ourselves. With regard to Malta, and with respect to Egypt and India—to which Malta is, all on a sudden, supposed to be the key—we cordially unite in the following observations:—

‘ Let us trace the supposed consequence of evacuating Malta, as we were bound to do. Suppose only we have been honest and faithful: he is then suddenly to seize on that island, by a violent act of aggression; must commit another act of gross violence, in an attack upon the Turkish empire in Egypt; must get possession of that country in spite of the efforts of other European powers to prevent it, or of our own, if it is thought prudent to make any; to establish, in defiance of the Turks, the Mamelukes, and the Arabs, a tranquil and composed colony there, in spite of pestilence, ophthalmia, elephantiasis, and all the minor plagues of the country! Then to think of terminating the climax of his glory by the execution of the grand Indian scheme! How is he to set about it? how is he to get there, by sea or by land? If by sea, will he bring ships from Toulon, and cut through the Isthmus, or will he build ships at Suez? In the whole country there is not timber enough for the common purposes of agricultural implements. Will he plant acorns in the desert, and wait for their growth? Will he transport the oaks of France? When at last his ships are built, they must proceed by a most tiresome and hazardous navigation down the Red Sea to the narrow Straights of Babelmandel, where a very few English men of war would block them up. Will his adventurous spirit prompt him to attempt the expedition by land? Upon looking into a map, it will be perceived there are at least 40 degrees of longitude between Cairo and Cambaia on the north-west coast of India, which, multiplied by 55, nearly the number of English miles in a degree of longitude, at that distance from the equator, and we shall have 2200 miles in a right line, so that we may fairly say 3000 miles for this gallant hero to march his troops, over burning sands and pathless deserts, in spite of whirlwinds and Sirocco blasts. Or will he conquer Persia, and set up his staff finally at Ispahan, perhaps restore the ancient Babylon, thence march like another Alexander to the banks of the Indus? It has been said, he has conceived serious thoughts of possessing himself of Jerusalem, and recalling the Jews to their former habitation. He may then unite in one harmonious concord, Turks, Christians, Jews, and Babylonians. By whatever way he is to get to India, does it follow that when he is got there he must conquer the country, and drive us out of it? Do we not possess there immense territory and power, which have been lately farther strengthened by the valuable acquisition of Ceylon. Even after all, granting that by the most extraordinary fortune, and most unexpected and miraculous success, he has overcome every obstacle and really driven us out of the Indies, shall we pay so bad a compliment to, think so meanly of, our resources, as to affirm, we shall even then be ruined and undone? Do we depend solely upon India for our revenue and commerce? Do we exist but upon India?’ p. 25.

What then, after all, is our author's opinion of the first con-



sal, whose cause he has thus ably advocated? Startled at the idea of the criminality of the man he has been pleading for, incapable of convincing even himself of his innocence, he throws up his brief at the very close of his harangue, and thus unites in the voice of general condemnation:—

‘ My opinion of the chief consul differs but little from that of the generality of mankind; I feel equally with others the injustice of his usurpation, and rigour of his despotism; and if what he is accused of is true, of which I fear there is hardly a doubt, there are few epithets that can be bestowed upon him fouler than he deserves; and were I to hear he had paid the forfeit of his crimes, should be ready to exclaim in the line of Homer, quoted by Scipio, when he heard of the death of Tiberius Gracchus,

‘Ως απολοιστο και αλλος οτις τοιζυτα γι ριζοι.’ P. 29.

So far, as we have already observed, was written anterior to our possession of the two replies which have already appeared against this specious pamphlet. The answer, enumerated XIII, in our present title, and denominated ‘The Reason why,’ is attributed—but upon what authority we know not—to Mr. Bragge, as the pamphlet itself is to Mr. Robinson. From whomsoever this answer proceeds, however, it is entitled to much attention: the respondent has followed the declaimer with close and persevering steps, through all his tangled paths and tortuous windings; and has fairly and freely exposed all his sins both of omission and commission. We are particularly pleased with his defence of what has been commonly regarded as the most objectionable part of the conduct of administration—we mean that which relates to the retention of Malta. Having shortly enumerated, from the inquirer himself, the various clauses or stipulations contained in article X of the definitive treaty, the article which chiefly refers to this point,—

‘ Our author observes,’ (says he) ‘that the fourth “is the only provisional clause;” but because it is the only provisional one, is it the only obligatory one? I maintain that every one of the other clauses is fully as binding. Is not the clause in question couched in the same terms as the others? Does it not say, “The forces of his Britannic majesty shall evacuate,” &c. and can the word, “provided,” in the middle of the sentence alter the meaning of the word *shall* at the commencement? It only provides an additional stipulation, and could not by its omission have annulled or invalidated the signification of the preceding parts.

‘ The next paragraph our author mentions is the sixth, which stipulates, that the independence of the islands shall be under the protection and guarantee of Great Britain, France, &c. Is this language at all equivocal? If to the sentence, as it stands, had been prefixed — “provided they accept;” here would have been one of our author’s provisional clauses, which would have done away the present import

of the word *shall*; but, standing alone, it is unqualified and absolute. Our author remarks on this expression, *shall be*, "What! whether they will consent or not?" The inquiry was not made; but the French, who were parties as well as ourselves, were in close intelligence with several of the proposed guarantees, and had better opportunities than we of learning their sentiments. But why, pray, is the "*shall*" in paragraph 4 to have such force, and the "*shall*" in paragraph 6 to be divested of all signification? The answer is evident: because it suits the purposes of our author, and of his friends the French.

Our author next jumps to paragraph 13, in which, with his accustomed sagacity and impartiality, he observes that the powers, specified in paragraph 6, are *invited* to accede to the present arrangement. The term *invited*, our author says, is a proof that they had the *power* to refuse. Nobody surely ever thought of denying them the *power*; but we at least hoped and expected that they would comply; and, at all events, we were bound to put the question in a civil manner. Now it is worthy of remark, that the above term occurs twice before in this particular part of the treaty respecting Malta: viz. in paragraph 1, the knights of the order are *invited* to return. We were no surer of the *invited knights* than of the *invited guarantees*; yet if the knights, despising our invitation, had refused to return, would the author contend that we were bound to deliver up the island? To whom? to the French? Again, paragraph 12, "His Sicilian majesty shall be *invited* to furnish two thousand men." Here the expression is identically the same as our author quarrels with above. His Sicilian majesty had also the power to refuse; yet, if he had refused, would our author still have had us evacuate the island, when, by such a refusal, his favourite solitary provisional clause would have been completely invalidated? So much for the candour, and, I may add, for the logic, of our author.

But why were guarantees nominated, and a certain set of *langues* agreed on, except as a security against the projects of France, which we were certainly justified in suspecting? The *langues*, however, underwent such radical alterations, that their very constitution was vitiated, and their consequence and independence were totally destroyed. Some of the priories were abolished, whilst others were deprived of their revenues; and as for the guarantees, in consequence of the obstinate silence of France, they declined acceding to our repeated applications. Now what did our repeated applications and the obstinate silence of France prove? What but our sincerity and her perfidy? Let us, for a little, examine dates, those stubborn criteria of truth. The definitive treaty was signed on the 27th day of March 1802, and Malta was to be evacuated on certain conditions (one of the principal of which was, the accession of the proposed guarantees) three months posterior to that act. On the 15th of July at Vienna, on the 21st of August at Berlin, and a few days previous to the 17th of September at Petersburg, we find, from the official communications of our ministers at these respective courts, that the French ministers had received no instructions from their government to join our applications respecting the completion of the guarantee. Were we then answerable for a deliberate neglect of the French cabinet? Were we the cause of difficulty or delay?



‘ Referring again to what passed at Petersburg, on the 3d of November following, we find general Hedouville, who was the French minister at that court, stating in the presence of sir J. B. Warren, the British minister, to the chancellor of Russia, “ that without the guarantee of Russia, either of the two powers (meaning England and France), upon the first difference between them, would look upon themselves at liberty to seize the island.” Here then, at least, was his opinion of the importance of the guarantees, and particularly of Russia. In consequence, however, of our persisting to retain Malta till the conditions, on which we alone agreed to surrender it, were fulfilled, the French government, to save appearances, at last ordered their ministers at Berlin and Petersburg to apply (their minister at Vienna having previously applied without orders, and the emperor having consented), in conjunction with us. On the 25th of January 1803, we find the crafty Talleyrand, who was not yet acquainted with the conditional accession of the emperor of Russia, acknowledging to lord Whitworth, that, generally speaking, the accession of the guarantees was necessary; but observing (Austria having consented, Prussia being at his command, and entertaining some doubts about Russia) that the guarantee would be equally complete *without* Russia; admitting also that we had some pretext to keep Malta, but that it would be speedily removed. So late, therefore, as the 25th of January 1803, within a few days of ten months after the signature of the definitive treaty, we find the wary and cunning Talleyrand differing entirely from the opinion of our author, and allowing that we had a justifiable pretext which would be soon removed. Could then, in the name of candour and justice, up to this period at least, any blame possibly attach to us? Five days after Talleyrand’s declaration, *viz.* on the 30th of January, Sebastiani’s report was published.’ p. 36.

‘ We have unhappily discovered, that such is the profligate wickedness of the political creed of the French government, that a written engagement, accompanied with every sanctified and ceremonious formality, is worth no more than the parchment on which it is engrossed. We must therefore look to other securities, and, since we have been again compelled to take up arms by the insatiable ambition and abandoned perfidy of the present tyrant of France, I trust that the government of this country will give ear to no terms, from whatever quarter they may come, unless they be such as will, to a certainty, prevent at least a speedy recurrence of the miseries of war. With or without the mediation of other powers (for we are neither bound by gratitude, nor constrained by necessity, to look up to them), we shall, I trust, take care to retain in our own keeping such securities as will, to a moral certainty, obviate a repetition of past mortifications, and command a fair prospect of undisturbed repose.

‘ Our author says, “ If we persist in rejecting all conciliatory projects from Russia, who has marked a disapproval of our conduct, what must Europe think of us? How will the Dutch feel the situation we have brought them into? the Swiss, the Romans, the Neapolitans?” And pray, under what particular obligations are we to these enchained and unhappy countries? We may wish, as we certainly do, from policy, as well as humanity, to rescue them from the cruel scourge of French do-

mination; but certainly we may be allowed to act without consulting them, nor is it at all requisite that our conduct should quadrate with theirs. "What will the different countries of Europe think of us?" Why, in spite of their envy or their hatred, they must think that we are a great and magnanimous people, worthy of the rights we enjoy, and, I had almost said, of the pre-eminent blessings by which the bounty of providence has distinguished us. But let them chiefly think of themselves, and not be perplexed about us, except in the view of contrasting our conduct with theirs, and of profiting by our glorious example. Let them think, that the very names of many of them are blotted from the map of Europe. Let them think of their former greatness, independence, prosperity, and happiness, and of their present grovelling slavery; and let such thoughts stimulate them to exertions which may yet redeem them from the misery and infamy under which they have long been languishing.' P. 56.

The 'Observations in a Letter to a Friend,' are many of them well founded, though they do not pursue the subject so pertinaciously, or profoundly, as 'The Reason why.' It is well remarked by this writer, when animadverting upon the appointment of the French commercial agents, that the original pamphleteer—

'—has omitted to notice that these agents, so appointed, were not commercial but military men; and had he noticed it, it would have been impossible to have avoided, with any appearance of candour, owning that the knowledge of it by our government was sufficient to increase suspicion of hostility into assurance that at no distant period our subjugation was designed. I beg to ask this writer, if there be any evidence, that a project on commercial subjects was presented to our government by Mr. Coquebert Montbret, or by M. Otto, after that gentleman's arrival in London? I ask, what occasion was there for French commercial agents in our out ports, till something like commerce existed betwixt the two countries? And even if they were yet necessary (a most absurd idea), why military men were appointed to the station?—Was not the whole of this transaction a loud warning voice to ministers, to prepare for war?' P. 6.

It is also well inquired, with respect to the Hamburg manifesto, notwithstanding the private disavowal of it to our own court,—

'Has any public declaration of the first consul's disapprobation appeared of this conduct of Rheinhardt? Has any apology been made to the senate of Hamburgh; or has even a disavowal been circulated as generally and extensively as the insult? Till this be done, England will be justified in making war.' P. 14.

With regard to the importance of Malta, or even of Egypt itself, to this country, exclusively considered, our author nearly accedes to the mode in which we have just taken a view of this question ourselves.



‘ I am convinced the danger to our eastern possessions, from the republic of France occupying Egypt, is very trifling, and their chance of penetrating to India, scarcely worth seriously contemplating; but to the native princes, who are hostile to us, yet hide their hostility from fear, to the discontented inhabitants of our own dominions, and to the wavering and inconstant, through the peninsula of India, it would be the signal for insurrections, and the inducement to revolt: the insurrections would be quelled, the revolters would be subdued; but the waste of life, of comfort, and of treasure, would be so considerable, that England is justified in taking any steps not inconsistent with good faith, to prevent such calamities. This, under present circumstances, may be accomplished by retaining Malta; and as the consul of France has shewn a solicitude to remove the English from that island, and discovered the ultimate object of that solicitude, we surely have a right to avail ourselves of the impracticability of fulfilling the treaty of Amiens, which he has rendered impossible by his intrigues. We have an undoubted right to prevent the execution of those schemes of aggrandizement and conquest which he has exhibited in his conduct, and confessed in his closet; and having other objects, serious objects of complaint and suspicion, which, taken singly, would have been trifling, but added together, amount to an enormous mass, we chose this as the ground on which to make a stand, and say, “Thus far we have sacrificed complaints on the altar of peace; but to make farther sacrifices, would be offering up the advantages of peace without obtaining the repose we seek.” P. 18.

‘ If it be still asked, “Why do we go to war?” I answer, for our existence as a nation, for the maintenance of that high-toned dignity, that envied superiority, that pre-eminence in civilization, to which this country owes all the blessings it enjoys, and without which its existence as a nation is not worth contending for. If we submit to accumulated insults, till insult has lost its sting, we shall gradually lose that sense of national honour, which has protected and preserved it. If we submit to be told, that we shall not interfere with the affairs of civilized Europe, that we must remain spectators alone of its affairs, and neither lament nor avenge its wrongs; if we are told that the great consul of the great nation is offended with our press, our parliamentary freedom, our hospitality to the distressed, and we submit even to hear such language—we shall begin a familiarity with degradation which we never before experienced, a deliberation on our rights which were never before questioned; and in such circumstances,

“The nation that deliberates is lost.” P. 24.

Notwithstanding, however, the whole that these respondents have advanced upon the point of the ultimatum which was peremptorily demanded in thirty-six hours, we still think, and cannot avoid thinking, that it was, in some measure, abrupt and *imperious*. The war, we well know, is founded upon causes altogether adequate and obvious; and, had it commenced much earlier, we should have been, perhaps, as much more justified, as we unquestionably should have been more advantageously situated,

from the retention of other conquests far more important, in our idea, than Malta itself. It could not then have been objected to us, as it may now, that we had offered to barter away all our disputes, and perhaps some portion of our honour, for the mere possession of the little insignificant rock of Lampedosa—a fact, however, which cannot be controverted. Yet, having consented to this, and determined that Lampedosa would be a sufficient atonement for all the outrages that had been committed against us, it was inconsistent with the calm and modest disposition we had hitherto evinced, to demand that this ultimatum should be formally acceded to in six and thirty hours, or that the war should instantly be re-kindled. It is almost the only point which now remains unvindicated.

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## MONTHLY CATALOGUE.

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### GENERAL POLITICS.

**ART. 15.**—*A Letter to the Right Honourable Henry Addington, &c.* 8vo. 1s. 6d. Harding. 1803.

EVERY tongue and every pen, with very few exceptions, are said to have been paralysed by the disgust occasioned by the introduction into office of the present administration; and the minister is accused of endangering the security, and tarnishing the honour, of the country, by his presumption in daring to assume its government. The writer pursues the same strain through the whole pamphlet, and unfortunately mistakes invective for argument.

**ART. 16.**—*A Vindication of Europe and Great Britain from Misrepresentation and Aspersion. Extracted and translated from Mr. Gentz's Answer to Mr. Hauterive.* 8vo. 2s. 6d. Stockdale. 1803.

The answer of Mr. Gentz to Mr. Hauterive contains so much useful information, that we cannot but derive great pleasure from every effort to communicate it to the public. To those who have not leisure to peruse the whole work, this very judicious selection of its most important parts deserves, in these times, to be particularly recommended.

**ART. 17.**—*The Substance of the Speech of the Right Hon. William Pitt, in the House of Commons, on Monday, May 23, 1803, on the Debate on the War.* 8vo. 1s. 6d. G. and W. Nicol. 1803.

Mr. Pitt is said to have made a very brilliant speech in the house of



commons on the subject specified in the title: but we must give credit rather to the feelings of his hearers, than to any account hitherto published of his eloquence upon this occasion. The substance of the speech here delivered has been already circulated by means of the public papers, and contains, probably, the sum of the arguments actually advanced.

## RELIGION.

ART. 18.—*Reverence to old Age.—A Sermon, preached in the Parish Church of Boston, in the County of Lincoln, August 15, 1802. By Samuel Partridge, M.A. F.S.A. &c. 8vo. 1s. Rivingtons. 1802.*

An excellent discourse, taken from the select sermons of monsieur Le Cointe, a minister of Geneva. Among other advice which the author takes an opportunity of offering, he recommends it to the teachers of the French language to employ their scholars, on Sundays at least, in the perusal of sermons by protestant writers of the last century. We agree with him, that such a plan would be much better than that of selecting their lessons from those sentimental tales, which are calculated only to corrupt the morals of the rising generation.

ART. 19.—*The Prophecy of Isaiah concerning the Birth and Kingdom of the Messiah paraphrased; or, an Explanation of the Seven First Verses of the Ninth Chapter; designed as an Instruction for Christmas-day. By the Rev. Edward Brackenbury, A. B. &c. 8vo. 1s. Rivingtons.*

The explanation and paraphrase of definite portions of Scripture are a very useful mode of teaching from the pulpit; but there is nothing in this discourse to justify its circulation beyond the limits of the parish in which it was preached.

ART. 20.—*A Sovereign Remedy in Affliction.—A Sermon, preached in the Parish Church of Wanstead, in the County of Essex, on Sunday, March 27th, 1803, being the Fifth Sunday in Lent. By the Rev. S. Glasse, D. D. &c. 8vo. 1s. Rivingtons. 1803.*

Four pages of dedication precede a discourse, which, if it please the person to whom it is dedicated, will have fully answered the end of its publication.

ART. 21.—*The Regard which is due to the Memory of good Men.—A Sermon preached in the Episcopal Chapel, Dundee, Sunday the 21st Feb. 1802. On the Death of George Yeaman, Esquire. By the Rev. James Bruce, A. B. &c. 8vo. 1s. Rivingtons. 1803.*

Mr. Yeaman seems to have been an excellent, pious, and loyal man, and worthy of remembrance in the community to which he belonged. The propriety, however, of thus endeavouring to extend his sentiments, or his virtues, beyond the limits of his personal connexions, may be questioned; and it seems to have been doubted, even by

the preacher himself, who candidly informs us that circumstances imperiously called for the publication of this discourse. These circumstances were probably local; and a discussion of them may be well delayed *ad Græcas Calendas*.

**ART. 22.**—*The Excellence of the Gospel; a Sermon, preached at the Parish Church of St. Mary the Virgin, Aldermanbury, on Sunday, October 10, 1802. By the Rev. John Neal Lake, A. M. &c. 8vo. 1s. Rivingtons.*

This discourse was not composed with a view to publication: but, as another of the co-candidates for the vacant living of Aldermanbury, in the gift of the parishioners, had avowed his determination to print and distribute the discourse he had delivered to them, it was the opinion of Mr. Lake's friends that he, too, should submit his address from the pulpit to the inspection of his electors. The parishioners are modestly informed, in the preface, that the principles of the Gospel may have been as clearly explained by antecedent preachers in their pulpit, as by the present attempt; and the writer adds, that, if the majority should decide against him, he will not presume to infer that such a decision 'proceeded from any latent aversion in their minds to the pure principles of the Gospel of Christ.' We see no reason why such an idea could have arisen in the preacher's mind; and we doubt not that the pure principles of the Gospel were as well maintained by his brother candidates, although their pretensions may have been conveyed in a different language.

**ART. 23.**—*A Warning to Babylon, that great City, which is extended almost over the whole Earth. Chiefly addressed to the middling and higher Ranks. 8vo. 1s. 6d. Jones. 1803.*

Actuated by the best intentions, the editor of this little work has republished it with a view to draw off his readers from a selfish to a religious spirit, and to render them attentive to the improvement of the heart, rather than to the dissensions which have prevailed concerning the letter and history of the Gospel. We fear, however, that the quaintness of the style will frustrate his hopes of any extensive benefit to be derived from his exertions: had he employed himself in levelling the subject to the inferior classes of society, the higher might still have perused it with edification.

**ART. 24.**—*The Christian Guide; or, an Attempt to explain, in a Series of connected Discourses, the leading Articles of Christianity: designed principally for the Use of Families and Young Persons. By Charles Plumptre, M. A. &c. 8vo. 7s. Boards. Rivingtons. 1802.*

In a series of discourses, are here developed the chief topics of the Christian religion. The new covenant, or mediation of Christ, his Kingdom, and its spirituality, extent and duration, are compared with human governments, and proved not to be of this world. The other subjects are, the church of Christ, its origin, history, and duration—the Holy Ghost, and his assistance—faith, repentance, the two sacra-



ments, Christian principles, Christian prayer, abolition of death, and immortality by Jesus Christ; with a general view of the Christian system. These discourses were delivered to country congregations; but the author is sensible that 'they are above the level, in some places, of the capacities of many of his hearers.' The same objection will hold against the immediate use for which the publication is designed; viz. for families and young persons. Sufficient attention is not paid to the phraseology and arrangement to make them of general benefit. The writer has pursued his own train of ideas, in many places, with great judgement; but neither the language nor the conceptions are made sufficiently level to the capacities of the generality of readers.

ART. 25.—*A Review of Dr. Priestley's Letter, to an Anti-pædobaptist. By Job David. 8vo. 1s. Vidler. 1803.*

Dr. Priestley is an advocate for administering baptism to children: but, in vindicating his side of the question, he makes use of expressions which are not compatible with the principles he maintained in the Horsleyan controversy. These expressions are seized with great advantage by this writer, who examines the doctor's proofs of the application of baptism to children in the apostolical age, and finds them all to rest upon a weak foundation. That the Dr. should allow so much to the fathers on the question of baptism, and so little to them on that of the Trinity, is a singular inconsistency. It cannot be supposed that he had any improper bias with respect to the fathers: but most assuredly they might have rendered him more assistance, in attacking pædobaptism, than in attacking the Trinity; and against this writer's arguments it will not be easy for him to contend.

ART. 26.—*A Sermon preached in the Church belonging to the united Parishes of St. Antholin and St. John Baptist, on Sunday, the Fifth of December, 1802. By the Rev. H. B. Wilson, A. M. &c. 8vo. 1s. Cadell and Davies. 1802.*

A firm and manly address to the electors, in which the preacher rather refers to his past conduct, than, as is too often the custom, becomes lavish of new promises. The insinuation, that he did not preach the Gospel of Christ, is refuted in a manner, if not sufficient to convince his adversaries, sufficient, at least, to justify him to the real members of the church.

'If indeed by the Gospel we are to understand the peculiar doctrines of Calvin, those gloomy, and let me be allowed to say unscriptural doctrines, which are daily, to our own knowledge, hurrying men into despair, and phrenzy, or presumption and sin, I own I do not preach it, and trust that while I enjoy the use of a sound understanding, I never shall. But if by the Gospel be meant the religion of Christ, as delineated by himself and his Apostles, as taught by the early fathers of the church, and as inculcated by the great body of the English clergy from the time of the reformation, I disavow the charge—

"Yea, woe is unto me, if I preach not the Gospel." P. 10.

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## MEDICINE, &amp;c.

ART. 27.—*An Account of the Discovery of the Power of Mineral Acid Vapours, to destroy Contagion. By John Johnstone, M.D.* 8vo. 1s. Mawman. 1803.

The late Dr. Johnstone of Kidderminster, afterwards of Worcester, first used the muriatic acid vapour to prevent contagion. He employed it so early as 1752, and recommended it, in 1758, in his *Historical Dissertation on Fevers*. Dr. John Johnstone, with great propriety, claims this discovery for his father, and offers many instances of its efficacy. It is more agreeable, and, we should suspect, more beneficial, than the vapour of nitric acid.

ART. 28.—*The Report on the Cow-Pock Inoculation, from the Practice at the Vaccine-Pock Institution, during the Years 1800, 1801, and 1802, read at the general Meeting of the Governors, February 7th, 1803, at the Shakspeare Tavern; written by the Physicians to the Institution; to which are prefixed, two painted Engravings of Cow-Pock and other Eruptions.* 8vo. 3s. 6d. Boards. Reynell. 1803.

This is not merely an annual report of the state of a charity, but contains a preliminary statement of the different facts respecting the disease, in the form of propositions. To this statement notes are added, with some tables from Mr. Partridge of Boston, Lincolnshire, on the proportional mortality of the small-pox. On the whole, numerous facts of importance on the subject are collected, and brought together in a very satisfactory manner, illustrated by two painted engravings of the cow-pock and other eruptions. We observe, in the beginning, an assertion of the reporters, that Dr. Jenner was requested to take a part in this institution—a request that was repeated in the handsomest manner, but which he constantly declined.

## EDUCATION.

ART. 29.—*Skeleton of the Latin Accidence.* 1s. plain—covered 1s. 6d.; on folding Boards 2s. Longman and Rees. 1803.

This is an ingenious and elegant little manual, attractive to the young learner by its brevity and compressed form, and highly advantageous to him by its perspicuity. It consists of a single folding sheet divided into eight tables, of which the declensions, adjectives, and pronouns, occupy the first three, and the conjugations the remaining five: while, by the discriminate use of the hyphen, and the Italic character in conjunction with the Roman, the radical letters, the variable increment, and the invariable termination, are distinctly pointed out; though more distinctly still by the additional introduction of the coloured lines. As brevity, however, seems to constitute a chief portion of the merit of these tables, we were surprised to find two examples given of the third conjugation, while one alone is commonly judged sufficient in our more voluminous grammars. The instances



of variation are so few between the verb which, pursuing the general rule, terminates in *o*, and that which, deviating from it, ends in *io*, that, if it be necessary, as we think it is, to exemplify these instances as they occur, it might have been sufficient to have placed the radical letters of *capio* under *emo* (the examples selected by our author) in the same column, without augmenting the sketch by an additional table for this express purpose. We cordially approve of the Greek exemplars introduced among the declensions, which boys have seldom an opportunity of becoming acquainted with till they begin the Greek grammar; and which, of course, notwithstanding its compacted size, gives to this little formula a fulness, which we shall in vain seek for in those of larger extent. We understand it to be the ingenious device of Dr. Carey, who has hereby proved that he is as capable of adapting himself to the opening powers of the *under petties*, as of giving taste and finish to the upper forms.

## NOVELS, &amp;c.

ART. 30. — *The Three Monks!!! From the French. By H. J. Sarrett. 2 Vols. 12mo. 7s. sewed. Crosby and Co.*

It does not so properly belong to reviewers to take cognisance of this work, as it does to the society for the suppression of vice and immorality. May we claim the indulgence of our readers, if we give one instance, from among many, of its lewdness and impiety? Anselmo is made to lie with an artful young prostitute who lived with his friend; and, in this double crime of treachery and whoredom, he is declared to 'feel that bliss which would have exalted men far above the gods, if the latter, through envy, had not shortened its duration.' These volumes are preceded by a dedication to M. G. Lewis, esq. M. P. It is not the fault of that gentleman that an author should dedicate his ribaldry to him: yet we are convinced he must be sadly mortified at his former abuse of his respectable abilities, when it has given encouragement to this pretended translator to offer him, as a tribute of admiration, a contemptible jumble of absurdity and obscenity. No one will ever charge us with a wish to restrain the liberty of the press; but, if our sisters and daughters continue their rage for novel-reading, and books like this before us are permitted to become inmates of the circulating library, deplorable must be the state of morals in this kingdom, before the expiration of the present century.

ART. 31. — *Don Raphael; a Romance. By G. Walker. 3 Vols. 12mo. 13s. 6d. Boards. Walker.*

We are not partial to romances; for, as the situation and circumstances of the actors are so remote from our own business and bosom, they seldom admit of application, or become vehicles of instruction. The chief merit of the present work is, that it keeps the attention awake by the eventful changes in the story, and the obscurity artfully thrown round the catastrophe. The principal characters are, perhaps, not sufficiently interesting; and, with the exception of Christiana, we are indifferent to their fate. We know not whether Mr. Walker

is aware that the madness of Don Raphael has its prototype in real life. The malady affected Mr. Brown, a dissenting minister; and the story is related with great pathos and interest in, we believe, the Adventurer.

ART. 32. — *Peregrine, or the Fool of Fortune. A Novel.*  
3 Vols. 12mo. 12s. Boards. Lane and Newman. 1803.

This novel is of the school of Smollett; and a reviewer of very little experience would have caught the resemblance between the 'Fool of Fortune,' and his namesake Pickle. The conclusion is almost the same.

The adventures of *our* Peregrine lead him to various situations, of which the author has heard, but knows little. We *smoked* him when he spoke of the Critical Review, but were more assured, as we proceeded, that his acquaintance with the different scenes, which he pretends to describe, was indeed very slight. What relates to the sharpers appears to us the most faithful copy; but whether the author have really suffered by their tricks, or that *we* have little experience in swindling, must remain uncertain.

As the story consists of distinct adventures, hanging together, with very little exception, by the thread of the hero only, we cannot speak of the conduct of the plot; but the little management of this kind that appears is not very dextrous. The early account of Peregrine's mother should have been more obscurely hinted at. We see very soon that he is the nephew of Rupee. The characters are neither well discriminated, nor consistently supported.—Let us now ask the writer, Have we read his work?—The apology for the life of an author strikes us so forcibly and pointedly, that we are tempted to transcribe it.

"Yes," replied L——, "let others affect to despise what they call an author; for my part, I am as contented in a state of literature as I could be in any other. However, it is not without its disadvantages. If some are pleased to say it is more laborious than a porter, they must doubtless acknowledge that few professions are more ancient and honourable. It is true, indeed, that its profits are not great; but it may be said again, that what is got (with regard to labour at least) is well earned; and to add, what I must ever think conclusive in its favour, who can speak against a trade which even those, who do not require it as a profession, exercise as a pleasure? In one word, my friends, I am contented." Vol. iii. p. 285.

ART. 33. — *The Village Pastor and his Children. A Novel.*  
*From the German of Augustus La Fontaine.* 4 Vols. 12mo.  
16s. Boards. Lane and Newman. 1803.

We have not lately perused any translation from a German work with more satisfaction than the present. We meet neither with ghosts, with lax morality, nor declamations on the inequality of conditions, nor with sneers at religion. The tale is simple and interesting: the attention is fixed by a series of adventures never trespassing on probability, though, from a difference of manners, sometimes singular. We must, however, remark, that the author seems to have



had an English work in his view—we mean *The Vicar of Wakefield*. The good pastor has the same benevolence and simplicity, the same unaffected piety, and a series of similar misfortunes. The character of the wife is more amiable. She is equally irritable, equally fond of her children, but more easily moved to benevolent actions, and more ready to forgive. There are few circumstances in that novel, which have not their counterpart in this; and Burchel is preserved under the name of Friedenhelm. The scene in which he silences the pride and haughtiness of the baron is admirably drawn. On the whole, we must repeat our commendation; and the English picture is so truly pleasing and interesting, that we cannot object to the German copy, especially as it is executed with care and ability, and with such variations as to render it, if not wholly different, by no means the same.

## MISCELLANEOUS LIST.

ART. 34.—*Navigation and Conservancy of the River Thames.—Report on a View and Examination of certain Impediments and Obstructions in the Navigation of the River Thames, made pursuant to a Resolution of the Worshipful the Navigation Committee, dated the 7th December, 1802: by William Tatham. 8vo. 2s. 6d. Lawrence. 1803.*

Colonel Tatham proposes 'to make the river Thames' (from above bridge, upward, to its highest navigable source) 'a complete navigation, at a small comparative expense, by simple and easy means, without concerning with any canal navigation, without subverting the natural current, without any material delay, such as is customary by lockage, and without taking water from mills, or other legal claimants.' The difficulties hitherto experienced arise from the floods in winter and the drought in summer: but these colonel Tatham thinks he can overcome, in part by a new invention styled 'The Gates,' and other resources. He cannot be expected to give his ideas at length; and consequently we cannot judge of their practicability: but he speaks with confidence, and seems well acquainted with his subject.

ART. 35.—*Observations, founded on Facts, upon the Propriety or Impropriety of exporting Cotton Twist, for the Purpose of being manufactured into Cloth by Foreigners. 8vo. 1s. Debrett. 1803.*

The cotton-spinners and cotton-manufacturers are at variance: the dispute between them is on the exportation of cotton twist. The spinner asserts that he is a manufacturer; for he works up the raw material into a shape fit for exportation: the manufacturer, that, as he exports it for the benefit of the foreign manufacturer, he is injuring very materially the trade of England. Hence a prohibition is recommended on the exportation of the twist, which the spinner fears will throw him at the mercy of the manufacturer at home. An extraordinary fact is stated in this publication, of which, as the author justly observes, 'the public ought to be informed: the cotton twist exported from this country to Ireland pays a duty of 14l. 12s. 1d. per cent., whilst that sent to foreign countries pays none.' The dispute cannot fail of tending to

the benefit of the revenue; for a tax may still be laid in such a manner on the twist, as to prevent the foreign manufacturer from having the advantage over the British, at the same time that it does not give to the latter the mastery over the spinner. The idea of a prohibition we must deprecate, from the very argument advanced in its support.

‘ If the manufacturer were to be encouraged, and the twist prevented from being sent out of the country, instead of being only spinners for the continent, we should become a nation of spinners and manufacturers, manufacture all the twist we spin, and be enabled to compete with the whole globe; employ many hands who are now idle, and give new life to the bleachers, dyers, and printers, who, from the articles they use in their operation, contribute greatly to the public revenue.’ P. 34.

A nation of spinners and manufacturers! we have read of a nation of hewers of wood, and drawers of water; and how far that was removed from the nation of spinners and manufacturers, we leave the writer to calculate.

**ART. 36.**—*A Treatise on the Art of Enamel Painting on Porcelains, Metals, Glass and Potter's Wares; describing the Materials, Process and Qualities of the several Kinds of Porcelains and Pottery: together with the exterior Marks of Distinction and Value of each. Also a Plan suggested for the Improvement and Extension of Enamel Painting, founded on original Discoveries, practical Experience, and critical Observation. By Samuel Fletcher. 8vo. 4s. sewed. Sold by the Author.*

We find it difficult to ascertain the author's motive for publishing this work. He has some knowledge of the subject of enameling, though it is superficial: but with the nature of porcelain, and the history or progress of the invention, he is very imperfectly acquainted.

**ART. 37.**—*The Lives of the most eminent Painters, from the Year 1250, when the Art of Painting was revived by Cimabue, to the Year 1767: abridged from Pilkington. By Edward Shepard, D. D. &c. 8vo. 3s. Boards. Jones. 1803.*

Pilkington is copious and verbose: but our author has curtailed him most unmercifully, and brought the ‘*amphora* to a *pipkin*.’ He admits, in some measure, the imputation.

‘ The editor of this work may have made many mistakes. He may have left out what some would have inserted, and have brought forward what others would not have noticed. He has done his best. He is an amateur of the polite arts, but pretends not to be a connoisseur. He recommends wealthy parents to have their children instructed in the arts of drawing, music, &c. to have them taught to read blank verse, rhyme, and prose, with elegance. These will employ them rationally and draw them off from frivolous amusements. If they would wish to have their sons shine in company, let them be taught the art of reasoning justly, and let their daughters learn the same, and prove



Pope's assertion false, that it is very rare to find a "reasonable woman." p. 122.

This is a strange rambling sentence, from painting to reading, and from reading to reasoning. The reasoning faculty will not be greatly exalted from the former employments; and a better introduction to its improvement might have been found.

The appendix contains some notes from Reynolds, Fuseli, &c. without much selection; and we find an explanation of terms, a list of the different schools, &c. but nothing of real value.

ART. 38.—*The complete Aquatinter: being the whole Process of Etching and Engraving in Aquatinta; the Use of Aquafortis, with all the Tools necessary; together with upwards of Fifty of the best Receipts, for Grounds, Varnishes, &c. Collected from near a Hundred that are most in Use: the Difficulties which may possibly occur pointed out, and the Method shewn how to obviate them: the whole rendered clear and practical. 4to. 2s. 6d. Green.*

The directions appear perspicuous and explicit; and, from internal evidence, there is little doubt of their being satisfactory: but, in our whole corps, we have not been able to find a single artist to decide more peremptorily on the subject.

ART. 39.—*Observations on the Speech of Sir William Scott, and other Matters relating to the Church; in which the fatal Consequences of permitting the Clergy to hold Farms are stated, in a Letter to a Member of Parliament. By a Kentish Clergyman. 8vo. 2s. 6d. Rivingtons. 1803.*

The writer brings arguments from antiquity, to prove that farming, with a view to gain, is not the employment of a gentleman; and he asserts that the church has, at all times, been considered as a distinct profession by itself, and altogether incompatible with every other. He forgets that the companions of our Saviour were fishermen, and that St. Paul, with some other preachers of the Gospel, pursued the occupation of a tent-maker. In our own history, he will find the clergy continually employed as lawyers, ambassadors, and statesmen; and, if a clergyman perform his duty, with propriety, when called upon, it cannot be more degrading to follow the plough, or to hold the rake, than to follow the hounds, or to dance down an assembly-room. His observations on the propriety of residence will be read with greater satisfaction: yet the idea of levying a tax on a community already overcharged with taxes, by way of buying up advowsons, and giving a greater degree of independence, may be well meant, but is too romantic for modern practice. The value of church property to sporting parsons, and idle younger sons, will be very much diminished, if the clerical laws be put in force, residence insisted upon, and a regular performance of duty made the sole way to preferment.

ART. 40.—*An Address to Lord Grenville in Behalf of the inferior beneficed Clergy. 8vo. 1s. Chapple. 1803.*

From the great improvements in the cultivation of the kingdom, the condition of the inferior clergy has been in a gradual state of melioration; and we cannot perceive that the 'fostering hand of protec-

tion' has been, according to our writer, withheld from them. However, the disposition that still appears to favour them is creditable to the legislature; and the inferior clergy will not stand in need of the peculiar patronage of lord Grenville.

**ART. 41.**—*The complete Family-Brewer: or the best Method of brewing or making any Quantity of good strong Ale and Small-Beer, in the greatest Perfection, for the Use of private Families, &c. &c. By Thomas Threale, Brewer. To which is added, an Appendix, containing the Art of brewing Porter, and making British Wines. 8vo. 1s. Jones. 1802.*

We see no great objection to the author's general plan: yet every ingredient which is brought from the druggist is mis-spelt. A good decipherer is peculiarly necessary: but druggists are in the habit of conjecturing from sounds or spelling which approaches only the truth.

The appendix contains the method of brewing porter, and the art of making British wines: yet can the former wholesome and pleasant liquor be prepared from the following ingredients?

'One quarter of malt, 8 pounds of hops, 9 pounds of treacle, 8 pounds of liquorice-root, 8 pounds of essentia bina, 8 pounds of colour, half an ounce of capsicum, 2 ounces of Spanish liquorice, a quarter of an ounce of creolus Indian berry, 2 drachms of salt of tartar, a quarter of an ounce of powdered alum and copperas, half and half, mixed, 3 ounces of ginger, 4 ounces of slacked lime, 1 ounce of linseed, 2 drachms of cinnamon.' p. 25.

These ingredients, it is said, will produce five barrels of porter. Essentia bina is moist-sugar boiled to a thick consistence, and burnt: colour is the same sugar boiled to a less consistence, and less bitter. The creolus Indian berry is the *cocculus Indicus*.

**ART. 42.**—*Thoughts on the Residence of the Clergy and on the Provisions of the Statute of the Twenty-first Year of Henry VIII, c. 13. The Second Edition, with Additions. By John Sturges, LL.D. &c. 8vo. 2s. Cadell and Davies. 1802.*

The new clauses in this edition are introduced in consequence of the very valuable observations on the first edition, contained in an anonymous letter to Mr. baron Maseres. Dr. Sturges conceives, that, if the author of those observations and the baron had been better acquainted with 'the condition and circumstances of the inferior clergy,' they would have been less at variance with him on the subject of residence. This circumstance does not appear to us of much consequence: but it is pleasing to see the controversy conducted with the good temper which prevails in this pamphlet.

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### TO CORRESPONDENTS.

X. Y. is informed that the Controversy to which he alludes is under consideration.

The Letter of A. P. S. came too late to be attended to.

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